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BITHYNIA
PONTUS
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ASIA MINOR
CAPPADOCIA
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ARMENIA
ASHKENAZ
Mt Ararat
L. Van
Mt Niphates
R. Tigris
R. Euphrates
R. Cyrus
Caucasus
L. Urumiyah
N. Ecbatana
Rhagae
MEDIA
(MADAI)
Mt Zagros
ASSYRIA
Nineveh
Calah
Resen
Asshur
MESOPOTAMIA
(ARAM NAHARAIM)
PADAN-ARAM
Haran
Halat
Ur
Carchemish
Arpad
Antioch
Tipsah
Rezeph
Rehoboth
ARAM
(SYRIA)
Hamath
Korkar
Kadesh
Tadmor
Arvad
Tripolis
Siden
Tyre
Damascus
Mt Hermon
Dan
Syrian Desert
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Accad
Sepharvaim
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Babylon
BABYLONIA
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Calneh
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CHALDÆA
Ur of the Chaldees
R. Tigris
Shushan
ELAM
SUSH
PERSIA
Helah
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ARABIA
Jerusalem
Dead Sea
MOAB
Mt Hor
Ezion-geber
Mt Sinai
Desert of Paran
CANAAN
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Gaza
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MIZRAIM
(EGYPT)
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BIBLICAL DISCOVERIES
IN
EGYPT, PALESTINE
AND
MESOPOTAMIA

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By the Rev.
J. POLITEYAN, B.A

WITH FOREWORD BY THE REV. CANON
R. B. GIRDLESTONE, M.A

LONDON: ELLIOT STOCK
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FOREWORD

THE scenery of the Old Testament is laid in three regions which may be roughly described as Egypt, Mesopotamia, and Palestine. Other countries are occasionally referred to, such as Greece (Javan), Elam, Arabia, and Ethiopia; whilst the existence of others is hinted at, such as Chittim, Tarshish, and the land of Sinim; but with a good map of the three named above we can trace the history contained in the Book.

The ancient races which once lived in these lands have left their marks behind them, but not all on the same material. Egypt is a land of Temples and of Pyramids. It has turned to account its granite and nummulite limestones, has immortalized its daily life on its plaster walls, and has recorded its views of things on the papyrus which has been preserved in its dry sand.

Palestine has no rock to boast of, for its limestone is comparatively soft, though a certain stratum of it was hard enough for an occasional building; but it could borrow from Bashan; and after all it had pottery, and the strata of potsherds have proved second only to fossils in their significance. The villages usually retain their old names in a modified form, and every *Tell* has its hidden treasure.

Mesopotamia is largely alluvial soil, and some of its "hills" are the work of human hands. But where rock was to be found the carver and inscriber was set to work, and where it was not to be found there was clay, which had only to be baked, after being written

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upon with a style in wedge-shaped characters, and it became imperishable. Tens of thousands of these tablets are now brought forth from their hiding-places, and provide us with the history of ancient times.

The Old Testament presents a big surface to the historical student. It is full of life and of touches, incidental rather than accidental, which are capable of being verified by outside sources. Count for yourselves the countries, cities, villages, rivers, kings and peoples referred to in it, and see how many of them have been "recovered" from other sources. Yet the Book seems to be always under suspicion. The writers did not always put things as a modern professor would have put them. Some think that wherever there is a variation between a secular and sacred account the sacred is sure to be wrong; or if a secular writer does not mention an incident, it could not have happened. The learned sometimes make no allowance for different ways of thinking, recording, counting, or even spelling. I have sometimes thought it would be a good thing to write a treatise on the curiosities of spelling in the Hebrew Bible. Why, for example, should the Hebrew name David be spelt one way in Samuel and another in Chronicles? Why do we English say Babylon for Babel? and Ahasuerus for Xerxes? After all, when we have tired ourselves out with picking holes, the Book is Israelite, and Israel is a highly gifted, in fact, a unique people. On purely literary grounds we must give them high respect. A Jew is, to say the least, as likely to be right as an Assyrian. But besides this, the Bible narratives form part of a series which prepared the way for the coming of a Redeemer for the human race; and during the whole Old Testament times the Potter was fashioning the clay, national and theological, against "the day of the Lord."

A little dose of archæology is a wonderful corrective to the fertile imagination, and furnishes a wholesome

check on speculative criticism. The critic may come and go, but the Bible goes on for ever. It exists, not to give the annals of Israel and Judah, but to record the words and deeds of the Divine Being. We read a story from it to the children, and somebody or something prompts them to ask, Is it true? Yes; we say, with absolute confidence; true to history, to geography, to language, and above all to human nature and to the Divine nature and purpose. "Taste and see."

A word must be added about the writer. He must have found it hard to select from the materials before him those which would be most effective and suitable. Do not suppose that he has given us all; no, not a tenth part. The book is really the result of lectures given to a "summer school" in connexion with the London Jews' Society. He makes good use of his materials in his own way. He is picturesque rather than professional, and whilst I, a mere Englishman and a plodder, might be expected to give chapter and verse for everything, he views things from an Oriental aeroplane, takes a large survey and goes over a wide expanse. He has the great advantage of being a Greek by descent, with Armenian blood in him, and of having been born in Cilicia. An ordinary student may differ from such a man in the use of some of his materials, and occasionally in his chronology or his inferences, but he will feel that he has before him the work of a shrewd and honest observer who is zealous for the truth of the Bible.

R. B. GIRDLESTONE.

PREFACE

THE substance of the following chapters has been given in a course of lectures in many centres, and also at the L.J.S. Summer School at Swanwick in 1914.

In compliance with a general wish that these Lectures should be published, I have endeavoured to put my notes into book form, in the writing of which I have consulted many authorities on the subject whose names will be found in the footnotes on various pages throughout the book, and to whom I tender my thanks.

I must also here express my gratitude to the authorities of the British Museum, for kindly allowing the reproduction of numerous "illustrations" from their official catalogues free of charge.

I have sought to give a brief yet interesting account of Biblical Archæology, in the hope that many may be stimulated to study the subject further. As a help to such I append a list of books, but in so doing I take no responsibility for the views expressed therein.

J. POLITEYAN.

REDHILL,

Easter, 1915.

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BIBLICAL DISCOVERIES IN EGYPT, PALESTINE AND MESOPOTAMIA

Prologue

A FEW years ago, in a University city, a Nestorian priest was charged with the crime of imposture in the law court of that city, before the presiding magistrates and duly elected jury. There was an array of mighty witnesses against him, including a diocesan bishop, a well-known dean and historian, a professor and doctor of divinity, and a diocesan missioner.

To an onlooker the guilt of the man was a foregone conclusion in view of witnesses so distinguished for high scholarship and acumen. The Eastern priest in the dock made a vigorous defence, which to any Oriental mind seemed incontestable; but unfortunately upon the Western court the whole speech had

an opposite effect, and it was on the point of giving a verdict against him. The speech was characterized by strong Oriental peculiarities, such as brevity of statements, slovenly marshalling of facts and dates, indulgence in figurative language and so forth, which greatly prejudiced his case.

The above incident came as a revelation to me. Although I had lived the earlier part of my life in the Near East, I had never realized before the great gulf there is between the East and the West in the mode of thought and expression. Here were two parties, who, with the best intentions in the world, were unable to appreciate each other's standpoints. I was impelled, by a sense of duty and fairness, to intervene, although a stranger and ignorant of all law court etiquette; I asked the magistrate for leave to speak. On his kindly compliance with my request I proceeded to state my conviction that if the Court would allow me to interpret to it the pith of the speech of this Oriental gentleman, it would probably find the prisoner innocent. The Court, acting up to its traditional fairness, adjourned the case to the following day, so that the man should have the opportunity of establishing his innocence through me. The case aroused great interest, and the next morning the Court

was crowded, and many gownsmen outside were waiting impatiently for the decision.

For two hours I interpreted and explained the prisoner's defence, which was spoken in Turkish. Finally the man was pronounced "not guilty"; and, further, the Court decided that the proceedings must have no prejudicial effect upon his future career.

The above is an illustration of what is happening to-day. We have—not a Nestorian priest from Assyria, but an Eastern Book—the Bible, before the court or tribune of the scholars of the West; and they have given and are giving their sentence. Let me mention a few of the verdicts of the extreme school of critics.

The late Dr. Driver says: "In many parts of these books (Old Testament) we have before us 'traditions.'"[1]

Canon Cheyne says: "Jewish literature is mostly 'borrowed mythology.'"[2]

Stade, the Continental scholar, doubts "whether Israel was ever in Egypt."[3]

[1] *Introduction to the Literature of the Old Testament*, p. 19.
[2] *Nineteenth Century*, December 1902.
[3] *Geschichte*, vol. i, p. 129.

Kuenen says: "The description of the Exodus from Egypt, the Wandering in the Wilderness and the Conquest of Canaan are utterly unhistorical." [1]

H. P. Smith says: "The individuals Abraham, Isaac and Jacob are personifications of clans and tribes, and they are nothing more." [2]

Wellhausen says that the book of Deuteronomy is a book which priests pretended to have found in the Temple in the time of Josiah.[3]

Cornill, with whom Bishop Colenso, Cheyne and other extreme men agree, speaking of Deuteronomy says: "We must recognize the fact that we have here a pseudograph" (forgery). [4]

I think we have established a parallel between the charge of the imposture of the Nestorian priest and the course adopted by the destructive Critics. Far be it from me to impute to them any motive of dishonesty, insincerity, or open hostility to the Word of God; but I submit that many of them are oblivious, or regardless of two important facts to which I would briefly draw your attention.

First, that the Bible is not an ordinary book to

[1] *Hexateuch*, p. 42.
[2] *Old Testament History*, p. 48.
[3] *History of Israel*, p. 4.
[4] *Einleitung*, pp. 37, 38.

which one can apply an ordinary test which can be applied to other works of literature. It *is* a Book of Divine revelation, and it is noticeable that we have in the first five of its books the dictum "God said," or "God hath said," more than 400 times. And the testimony of St. Peter is that "holy men of God spake as they were moved by the Holy Ghost."[1] In order rightly to appraise its worth, and to obtain even a glimpse of its depth, we must have the guidance of the *same Holy Ghost* who influenced the sacred writers. It is only too true that, in the words of St. Paul, "The natural man receiveth not the things of the Spirit, for they are foolishness unto him: neither can he know them: because they are spiritually discerned."[2]

Secondly, we must remember that the Old Testament was written in the Near East, by an Eastern people, over a long period of time, some thousands of years ago. So it is pre-eminently an Ancient Eastern book. Its revelation is enshrined in an Eastern garb with its laws, customs, institutions, and languages. Many of its parts are produced under certain social, political, moral, and religious environments. We must therefore acquaint ourselves with its *true*

[1] 2 Pet. i. 23. [2] 1 Cor. ii. 14.

historical setting, and scrutinize its pages under the soft light and shadow of the Ancient East. It is most unreasonable, yea, illogical, to apply to such a venerable Book the canons and mathematical rigidity of modern literature; and to pass judgment on its accuracy and fidelity with such a test. Yet this is actually done by a great number of Critics.

Professor Eerdmans, of Leyden, justly observes: "The Pentateuchal criticism is in every respect a product of modern thought and logic, which has often forgotten that the history of Religion and the living Orient were contradictory to the principles of the critical theories."[1]

GREAT DISCOVERIES OF ANCIENT EMPIRES

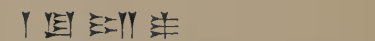
I think Napoleon should be classed amongst the pioneer discoverers, as well as amongst the great soldiers, because in the year 1798, when he led his campaign into Egypt, he took with him a large number of the best men of science, literature and art, that he might not only conquer the then present

[1] *Hibbert Journal*, 1909, pp. 813–826.

—Kings of the Second Babylonian Empire.

Nabopolassar	
Nebuchadnezzar II.	
Evil-Merodach	
Neriglissar	
Lâbashi-Marduk	
Nabonidus	

—Persian Kings of Babylon.

Cyrus.	
Cambyses.	
Darius the Great	
Xerxes	
Artaxerxes	

Names of Kings in Babylonian Cuneiform characters.

Egypt, but that he might also possess the secrets of the Egypt of dim and distant ages.

The French Academy published twelve volumes with the title *Description of Egypt.* This gave a great impetus to archæological research and discoveries in the nineteenth and twentieth centuries.

Lepsius, the Frenchman, on the west bank of the Nile, opposite Cairo, investigated the ancient Pyramids of the first dynasties of Egypt.

Mariette Bey, his countryman, discovered the Serapeum of the sacred bulls, large temples built of blocks of granite and alabaster, the great temples of Thebes, and the temples of the Hyksos kings, with 15,000 inscriptions! He was followed by other explorers, such as A. Gardiner, F. L. Griffith, Ed. Naville, Flinders Petrie, who have brought to light many ancient cities; and many of the Egyptian Pharaohs, especially of the Eighteenth Dynasty, have been summoned from their ancestral tombs, and are now resting in various luxurious museums.

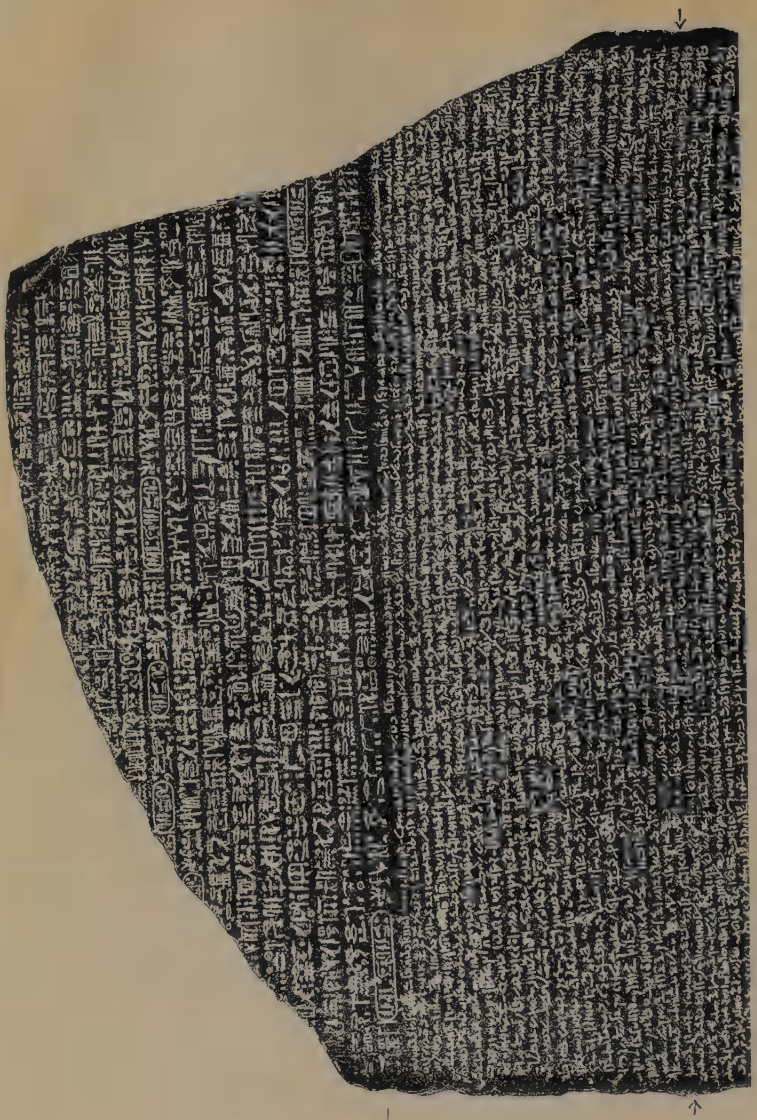
Even Menes, who belonged to the earliest dynasties of Egypt, and was always regarded as a mythical being, now has his residence in the National Museum of Cairo.

Explorers, such as Burckhardt, the famous Swiss

Orientalist, Richard Burton, Jacob Saphire, a Jerusalem Jew, and Joseph Halévy, of Paris, next made their way to the romantic country of Arabia, and discovered remains of the old Minean and Sabean nations, the localities of the friends of Job, the land of myrrh and frankincense. Later on, in the North, in Babylon and Assyria, Emil Botta, the French consul, Layard, Rassam, Loftus, and many others, unearthed much of the remains of the ancient civilization of the Euphrates valley. Besides innumerable tablets and inscriptions, many of the palaces of Assyrian kings were brought to the light of day.

Amongst these countries Palestine was not neglected by the pioneers (among whom Wilson, Conder, Kitchener, Schumacher, Macalister, and Sellin were prominent), who made the cities of the Holy Land, Jericho, Samaria, Gezer, Lachish, Megiddo, and others, live again. Thus the cloudlands, and the mythical heroes of the Critics, become once more solid earth and men of flesh and blood living and talking before us!

PLATE I.



Hieroglyphic Text. | Demotic Text.

PLATE II.

Greek Text.

DISCOVERIES AND DECIPHERING OF ANCIENT LANGUAGES

Professor Deissmann, in his book *Light from the Ancient East*, relates how a certain unknown monk of the Middle Ages who died in solitude, on the shores of the Black Sea, left the following inscription upon a rock: "If the stones cry out, as saith the Lord, send forth a mighty shout, thou soulless and voiceless rock!"

For thousands of years many nations and empires have lived, and died, and sunk into oblivion, but they have left their memories engraved on a thousand rocks.

To-day there comes as it were a mighty shout from these soulless and voiceless rocks, adding their testimony to the accuracy and veracity of the Divine oracles.

Who can understand the meaning of such a babel, and the combination of languages dead and forgotten more than 2,000 years ago!

Under God's providence the campaign of Napoleon supplied us with a *key* to the Ancient Egyptian tongue. In the year 1799, Lieutenant Bouchard, an artillery

officer, found a stone with inscriptions at Fort St. Julian, near Rosetta, with three forms of writing. The first one was in the Ancient Egyptian Hieroglyphic, or Picture Writing, the decipherment of which was impossible. The second was in Demotic or Cursive writing of later Ancient Egypt, which also was undecipherable. The third and last writing was in the Greek language of the time of the Ptolemys of Egypt, which could be easily understood and read. This third served as a key to the former two writings, and by the subsequent labours of Jean François Champollion (who devoted many years to this work of decipherment) and others, notably Thos. Young of Somerset, Perring, and Colonel Vyse, we have obtained an almost complete grammar and vocabulary of the languages of the Ancient Egyptians. The above stone—known as the Rosetta stone—bore an edict of the Egyptian priesthood decreeing that a statue should be erected to Ptolemy (king of Egypt) in each temple, and that honour should be paid to him annually on his birthday. Fort St. Julian was subsequently captured by the English, and this classic stone now rests not in the Louvre but in the British Museum.

While the above discovery gave us the key to

The Rock of Bisutun, or Behistun, in Persia, engraved with a scene representing Darius, king of Persia from B.C. 521 to 485, receiving the submission of the chiefs of the nations who had revolted, and with inscriptions in the Persian, Susian, and Babylonian languages describing his wars and conquests.

This plate is made from the drawing of the rock published by the late Sir H. C. Rawlinson, Bart., G.C.B.

Ancient Egyptian, we were yet ignorant of the ancient language and characters of the Babylonian writings, which was in the "Cuneiform" style, consisting of either wedge or nail-shape impressions on soft bricks, which were afterwards hardened, or of engravings by iron stilos on stone. This writing could not be used on parchment or papyrus.

This time the honour falls to Colonel Rawlinson of finding the inscription of the campaign of Darius, in three different languages, on the rock of Behistun.

The first language was Ancient Babylonian, the second Assyrian, and the third Persian. This latter being a known language, gave the key to the two former, as in the Rosetta stone.

Also, far away in the old Persian empire on the Persian Gulf, inscriptions were found in the Cuneiform characters, in the ruins of Persepolis. Grotefend, of Hanover, discovered the name of Darius and Xerxes, and later on the entire alphabet was reconstructed by Eugene Burnouf, of Paris, and Lassen, of Germany.

And so it is possible to-day to read these ancient languages almost as easily as any modern tongue.

THE EXTENT OF ANCIENT CIVILIZATION

Now that the key of the ancient Egyptian and Babylonian writings has been discovered, the question arises, What was the extent of ancient literature? Did it cover the period of the Hebrew patriarchal age? Was there such a thing as literature in the time of Moses? It is a function of Archæology to answer these questions.

In the time of Abraham we find ourselves in the midst of cities, libraries, and promulgation of laws. In his time a former civilization (that of the Akkadian in Babylonia) had already become classic, and was studied by the Babylonians as we study the writings of the Ancient Greeks and Romans to-day. The religious works, laws, incantations, and histories of these Akkadians were translated into the Semitic or later language of Babylonia.

At this period they had books on grammar, arithmetic, astronomy, medicine, drawing, etc.

There were brought to light at Tello in South Babylonia in 1893–95 the remains of a great library which had existed about 700 years before Abraham, in the reign of Gudea (about 2700 B.C.). This library

"Another [prescription] for driving inflammation from the eye.

	Myrrh	1
	'Great Protectors' seed	1
	Oxide of copper	1
	Citron pips	1
	Northern cypress flowers	1
	Antimony	1
	Gazelle droppings	1
	Oryx offal	1
	White oil	1

A Medical Prescription in Egyptian Hieroglyphics.

contained 30,000 tablets, and was discovered by Dr. Sarzec, a French excavator.

Dr. Kyle, quoting Dr. Sayce, declares that there was a postal system between Palestine and Babylon long before Abraham's time. Some of the clay bullea which served as stamps are now in the Louvre. Not only letters but even species of cheques, written on clay, were carried.[1]

About the time of Abraham the Code of Laws of Hammurabi was promulgated with its 248 separate enactments. This Code was discovered by Monsieur de Morgan at Susa in 1891.

The above Code was intended to meet every emergency of life, and goes so far as the fixing of doctors' fees! Five shekels of silver for an ordinary case, and ten shekels when he used the lancet! and half fees for the poor. In the case of a servant the master had to pay two shekels of silver. A veterinary surgeon had to receive one-sixth of a shekel for treating an ox or an ass. It also fixed the wages of brick-makers, linen weavers, stoneworkers, milkmen, builders and carpenters.

Children were not forgotten in the literature of the Babylonians, as the following extract from an exer-

[1] *Expository Times*, November, 1914, p. 91.

cise book for young children shows, "Ba. Ba. A." (first line), "Ba. Ma. Ma." (second line). That learning was held in great estimation is shown by the following tablet: "Sha. Muntilla. Ka. Namdapsara Ka. U. Gin. Genu. E.," the free translation of which is "Whosoever distinguishes himself at the School shall shine as the day"[1]; or, as in the book of Daniel, "They that be wise shall shine as the brightness of the firmament."[2]

The following translation of a Babylonian boy's letter to his father shows that politeness and reverence were the features of the children of that time: "May Samas and Merodach [gods] cause my father to live enduring days. My father, mayest thou have life and health. . . . I have sent to ask after my father's health. . . . Thou hast said thus: 'As I am going to Dur-Ammi-zaduga on the river Sargn, one sheep with five mana of silver [?] I will cause to be brought for the young man. [?] This my father thou saidst—my ear I made to attend—and thou hast not caused [these things] to be brought. And when thou my father sentest to the presence of the queen, I caused a tablet to be brought to the presence of my father. My father, thou didst not [even] ask

[1] Hilprecht, *Exploration of Bible Lands.* [2] Dan. xii. 3.

[concerning] the information of my tablet. . . . My father, cause [the things] to be brought and my heart will not be downcast!" [1]

When we turn to Egypt we find her in her fifth age of civilization, and already the Twelfth Dynasty declining.

We find the Proverbs of Ptah-hoteb, who lived 1,000 years before Abraham. As an example of the nature of these Proverbs we take the following: "If thou art a commander of a company of men deal with them after the best manner that thou thyself may not be reprehended." Again: "Law, or Justice, is fixed and unchangeable"; and again: "Terrify not men lest God terrify thee."

In the time of Joseph we have other classes of literature, such as *The Story of Two Brothers* and *The Travels of Mohar, the Military Officer* (who travelled widely in Palestine and gives us an account of his experiences in his journey). Also we have love songs, wonder tales, and religious hymns, and even at this early date there are competitive examinations—as the inscription says: "Let a scholar win success by placing himself in the first rank."

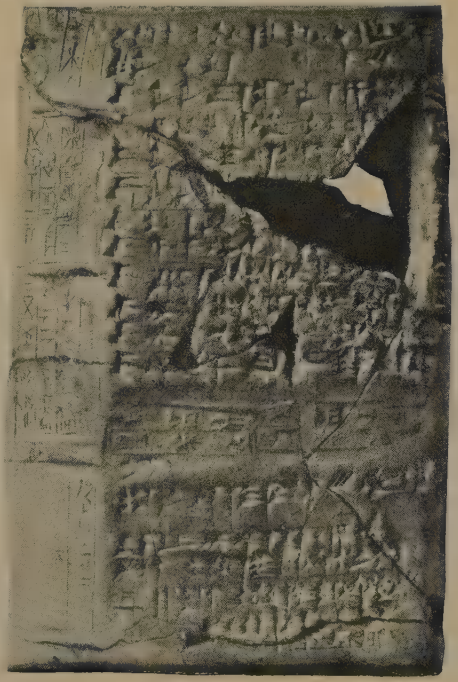
[1] Pinches, *Old Testament in The Light of Historical Records*, p. 172.

Palestine was not far behind Egypt and Babylonia in her literature. Professor W. Max Müller of Pennsylvania vigorously expressed, in a discussion in the American Oriental Society, 1909, the opinion that the civilization of Palestine was fully equal to that of Egypt.

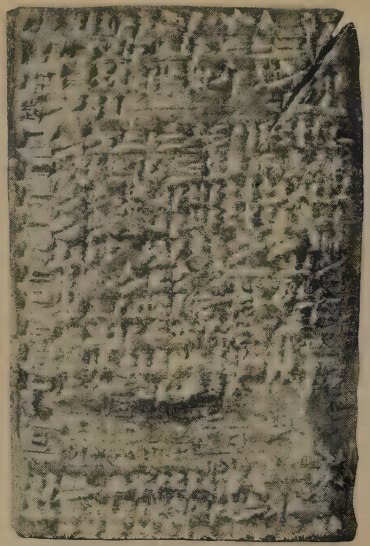
In the time of Joshua one of the towns taken was called Kirjath Sepher—that is, a book town.[1] Another city was called Kirjath Sennah—that is, a city of instruction.[2] And you will find even a lad caught at the roadside was able to write down the names of the chief men of Succoth in the time of the Judges.[3]

Professor Sellin found at Taanach the archives of a native king, Ishtar-washur, in the Babylonian language. Many of the letters are dealing with commonplace things, such as cattle, soldiers, etc. In view of the above facts it would be a great wonder if Moses or any contemporary of his were unable to write the first five books of the Bible on account of the lack of education in the art of literature!

[1] Josh. xv. 15. [2] Judges i. 11.
[3] Judges viii. 14, LXX and R.V.



Case or envelope of clay which enclosed the tablet.



Clay tablet recording a sale of land in the reign of Samsu-iluna, king of Babylon.

MATERIALS FOR ANCIENT WRITINGS

The first materials used by the Babylonians for writing were clay and stone. The clay was formed into tablets and impressed with the desired character by an iron pen while soft, being baked afterwards to ensure permanence. The shape of these impressions was like a wedge or nail, and this kind of writing was called Cuneiform (or wedge-shaped).

These tablets were $3\frac{1}{2}$ inches by $1\frac{3}{4}$ inches in size, more or less. Probably the "letter" Hezekiah received from the king of Assyria was one of these tablets.

Sometimes these tablets were enclosed in another tablet, the outer one bearing a résumé of the inner one. This may illustrate the words of Job: "My transgression is sealed up in a bag, and thou dost daub over my iniquity."[1] Again, Isaiah says: "All vision is become a book [tablet] that is sealed."[2] And in Daniel we read: "Thou, O Daniel, seal the book even to the time of the end."[3]

When these tablets were neither thus enclosed nor

[1] Job xiv. 17.

[2] Isa. xxix. 11.

[3] Dan. xii. 4.

sealed they were called *open letters*. In Nehemiah we have: "Then sent Sanballat his servant unto me . . . with an open letter in his hand." [1]

When stone was used it was engraved with an iron graver which sometimes had a diamond point. "The sin of Judah is written with a pen of iron, and with the point of a diamond." [2]

The tablet mentioned in the New Testament was probably a wooden tablet, covered with wax, such as was used by the Romans.[3] Some of these tablets are still used in the East, without the wax for writing upon.

While the use of clay and stone for writing was common in Ancient Babylon, the papyrus was the material used by the Ancient Egyptian.

These papyri were not intended for engraving, but for an ordinary reed pen and ink. We find the use of them in Palestine from the time of David. Such material could be cut with a knife, and burned in the fire.[4] Some of these papyri were formed into rolls, with rollers at each end, and were written in columns. Compare the words "in the volume [roll] of the Book it is written of me." [5]

[1] Neh. vi. 5. [2] Jer. xvii. 1. [3] Luke i. 63.
[4] Jer. xxxvi. 23. [5] Ps. xl. 7.

Herodotus tells us that skin was used for writing when papyrus was scarce; and later on parchment was used for the Sacred Rolls of the Law and sometimes inscribed with letters of gold. Such was the "Book" which our Saviour used in the synagogue of Nazareth. The expression "He opened and closed the Book" means He unrolled and rerolled it. When the parchment was written upon on *both* sides it was called a *book written within and without.*

It would be easy to fill volumes with the description of the various arts in the ancient world. In Egypt the science of Medicine was already so far advanced as to have specialists for the eye, head, and teeth, etc.[1] Herodotus, in giving an account of the time a little before Joseph, remarks that the physicians were in receipt of government pay. This sounds as though they had a national medical service.

Three thousand years ago the art of setting artificial teeth by means of gold rivets was a perfectly familiar one, as we find from old skulls.[2]

Sculptors executed very fine figures in ivory, and

[1] Wilkinson, *Ancient Egyptians*, ii. p. 354.

[2] Bettex, *Modern Science and Christianity*, p. 19.

specimens of work in alabaster have come down to us in the Funerary Temple of Neb-hapet-Ra (king of Egypt of the Eleventh Dynasty) about 700 years before Abraham. "The portraits of the king and his queen are splendidly executed . . . the great artist who carried them out was probably a certain Mertiseu. . . . He tells us on his funerary stela, now in the Louvre: "I was an artist skilled in my art. I knew my art, how to represent the forms of going forth and returning, so that each limb may be in its proper place. I knew how the figure of a man should walk and the carriage of a woman." [1]

Enormous blocks of granite and porphyry were sawn through by means of saws of diamond or sapphire.

In the pyramid of Dokshur necklets of gold, amethysts and turquoises, golden shells and breast ornaments wrought in enamel, works of unsurpassed beauty, were found.[2] Professor Petrie tells how he discerned rich gems surpassing in delicacy of workmanship the finest products of the goldsmiths and jewellers of the present day.[3] The minute

[1] H. R. Hall, *Ancient History of the Near East*, p. 146.
[2] Bettex, *Modern Science and Christianity*, p. 19.
[3] *Petrie Lecture*, October, 1914.

work of ornaments such as bracelets could not be produced now, whilst in the case of one ornament found, the component parts were so small that they could not be replaced by pincers, but were placed in their original positions by lifting them while wet with a needle.

CHAPTER I

From the Beginning of Genesis to the Time of Abraham

IT seems somewhat strange that the first chapter of Genesis, with its wonderful sublimity and simplicity, should often be regarded, even by moderate scholars, either as unscientific or as founded upon the polytheistic mythology of the Babylonians!

Let us glance through it and see a few of the facts of Creation there mentioned. The first grand act of Creation is announced in verse 1, "In the beginning"—that is, at the commencement or beginning of ages, at a time so remote as to be beyond the conception of the human mind. "God"—the word used here for God = the Primal Force, is in harmony with the scientific term of our own time—"created"—bara = to create—"the heaven and the earth." We cannot tell how long a time elapsed between this Creation and the arranging and ordering of our planet mentioned in verse 2. Probably a period which gave

ample scope for astronomical and geological ages. The earth is invisible, unarranged, and probably shrouded with dense vapours and gaseous darkness.

The work of the following days is described (with the exception of the creation of man and animals, where "bara," "to create," is used) by the other Hebrew word "Asah," which means "to develop."[1] The Divine Spirit, by His vitalizing power, *moves* on this gaseous matter of the planet Earth and disperses its thick darkness, thus allowing Light. The sun was created in the Creation of the heaven and the earth, now its light becomes visible, although it is not yet seen itself. A foggy day in London aptly illustrates this: as the fog gradually lifts, the light of the sun is increased, although the sun itself may still not be visible.

On the fourth day, we are told, "God developed ["asah"] two great lights."[2]

And so in time a beautiful world is fashioned, and provision made for the permanent continuance of life upon it; and at the end of the sixth day we no longer find the earth unarranged or invisible, but in perfect order and beauty. The broad outline of facts are in harmony with science, although not

[1] Vers. 14, 18. [2] Ver. 16.

written in strict scientific terms. This chapter (Genesis i.) has evoked not only the admiration of many Christian men of science, but even that of Professor Haeckel, an avowed Agnostic, who says: "We can therefore bestow our just and sincere admiration on the Jewish lawgiver's grand insight into Nature, and his simple and natural hypothesis of creation." [1]

With regard to the polytheistic mythology of the Babylonians, it will be well to give a brief account of the Babylonian story of the Creation, and leave the reader to decide for himself whether there be any ground for the allegation that the Creation story in Genesis i. is derived from it.

The Babylonian account says: "Long since, when of the gods none had arisen, then were made the gods. Upon the creation of light Tiamat rebelled and drew a number of gods after her, whereupon Marduk volunteered to conquer her. After accomplishing this he cut her body in two halves and out of them made the heaven and the earth."

From Berosus, the Babylonian historian, we learn that Thamte was cut asunder by Bel, her blood mixed with clay, from which man was formed.

[1] *History of Creation*, vol. i. pp. 37, 38.

The Egyptian conception of the Creation is that "The latent germ of Being slept in the bosom of the dark flood, Nut, until a demiurge moulded one of them into an egg, from which the world was evolved."

Other nations, such as the Indian and Polynesian, have stories more or less fantastic than the above.

DAY

We must now consider whether the day mentioned in this chapter is a literal day of twenty-four hours or a period of longer or shorter duration.

"Day" in the New Testament is used sometimes to denote an ordinary day, as in St. John xi. 9, but in many places the word is used metaphorically to express a "period" of time, such as in the phrase "The day of the Lord," or a period of time in which certain purposes of God are to be accomplished; or we have a better example in Genesis ii. 4, when the whole work of the six days of Creation is said to have been accomplished in a single day. Or, as Professor Naville thinks, Egyptian influence is visible in the use of the word "day" in this chapter; it

has been discovered that in Ancient Egypt "day" stood for a period of time.[1]

In the Egyptian *Book of the Dead* a man's life between his birth and death is spoken of as his "day," as "I am delivered from the quarrels of those who are in their *day*," "I am come forth from the *day*."

If Genesis were written by Moses, with his Egyptian training, he would naturally use the word "day" to imply a complete period with a beginning and an end, i.e. the evening and the morning. I think we might consider the *days* in Genesis i. as representing complete periods of time.[2]

Some people take chapter ii. as another account of the Creation, probably by a second author. But the second chapter does not repeat the first; it simply describes the *adaptation of the world* already created to the needs of man.

THE GARDEN OF EDEN

A number of scholars are agreed that this garden was situated in a part of Western Asia, but its precise position is a matter of great dispute, and the claims

[1] Naville, *Archæology of Old Testament*, p. 64.
[2] *Archæology of the Old Testament*, pp. 68, 69.

of Babylonia, Persia, Armenia and Arabia have been variously set forth as likely countries for the locality of the Garden.

I want just to throw out a few suggestions from the Bible and Archæology as likely to help in the indication of its probable situation.

"The Lord God planted a garden *eastward in Eden.*"[1] The exact position of this garden is indicated by its relation to the great watercourses of the region: "A river went *out* of Eden."[2] So Eden must be lofty enough for mighty rivers to issue from it. At the present day can we find the sources of the rivers here mentioned? There has been much argument about them, but I think now there is no reason for dispute as regards the sources of two of them, the Euphrates and the Tigris. They both rise in Armenia.

Exploration in Babylonia has discovered to us the fact that the word *Eden* is not a Hebrew word at all, but belongs to the oldest language and oldest religion known in Babylonia—the Akkadian.

Although Professor Delitzsch apportions the Garden of Eden to Babylonia, yet he gives the meaning of the word Eden as indicating a "plateau, or steppe,"

[1] Gen. ii. 8. [2] Gen. ii. 10.

or desert. This word could not be applied to a flat country like Babylon.

Genesis points to a special portion of the Great Central Plain of Asia, and that portion is Armenia, where the Tigris and Euphrates rise. God did not leave our first parents in a barren plateau, but planted a beautiful garden in it, with every tree pleasant to the sight and good for food, a great contrast to the barren bleak plateau outside. We find, amongst the early Akkadians, cities named after Eden as Sippara of Eden.

It is also very interesting to note that these early people had as their ideograph (or picture word) for Akkad, a word meaning a mountain, and probably these early settlers in Babylonia came from Armenia. This would be in harmony with the Biblical account of the Flood, for the Ark rested upon the mountains of Ararat, in Armenia.

The idea of a terrestrial paradise, the abode of purity and happiness, has formed an element in the religious belief of all nations, east and west.

A Babylonian record of an incantation, found and translated by Professor Sayce, runs as follows:—

> In Eridu a dark vine grew;
> It was in a glorious place;

Its appearance as lapis lazuli planted beside the abyss.
Which is Aé's path filling Eridu with fertility.
Its seat is the point [centre] of the Earth, its dwelling in the couch of Nammu.
In the glorious house which is like a forest, its shadow extends.

In India, as in China, it is a large grove, with four streams and a Jamlin tree, whose fruits give life and immortality.

An Arab legend tells of a garden in a far distant past, of rich soil, equable temperature, abounding in trees, and so forth.

Amongst Greeks and Romans similar traditions were found, as these few lines from Hesiod show:—

> On earth the sons of men abode
> From ills apart and labour's irksome load.
> Like gods they lived, with calm untroubled mind
> Free from the toil and anguish of our kind.

Alas! our first parents did not long remain in this peaceful abode, but lost it through the vile suggestion of the Evil One, "Hath God said," throwing doubt on the veracity of God's word, which tactics he still pursues in our own time.

A cylinder seal from Babylonia, of the date 2750 B.C. approx., now in the British Museum, represents what seems to be the temptation in the garden. On this cylinder we have a tree, on one side of which

is a man, wearing a horned hat, probably signifying his Divine origin, and on the other side a woman without a head-dress.[1] Here also is the representation of a serpent standing erect and appearing to be whispering to her; both figures have stretched out a hand as if to pluck the fruit growing on the tree. Also we have, in the incantation tablet translated by Professor Sayce, their *exclusion* from this abode:—

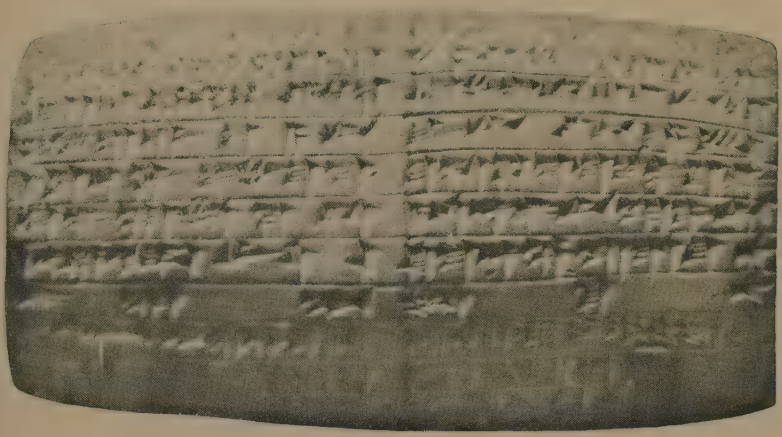
> No man enters its midst between the mouths of the rivers on both sides.

It is a great pity that these chapters of Genesis, in which we possess the very foundation of what follows, should be regarded as mythical. We have here, in the third chapter, the entrance of sin and the promise of Redemption, the two fundamental truths of the Bible.

The first garden, in Eden, has an organic connexion with two other gardens mentioned in the New Testament. In the first garden, after the Fall, God promised that the seed of the woman should bruise the head of the serpent, which had brought this great ruin to the whole world.[2] Much later we see our Divine Saviour, the Seed of the woman, in a garden, this

[1] Pinches, *Old Testament and Historical Records*, pp. 79, 80.
[2] Gen. iii. 15.

A cylinder seal representing the Temptation in the Garden of Eden.



Baked clay cylinder of Nabonidus, king of Babylon from B.C. 555 to 538, inscribed with a prayer on behalf of Belshazzar, his son.

time called "Gethsemane," a Hebrew word meaning "wine or olive press," in His unutterable agony *bruised* in the place of pressing, in contact with the powers of darkness, and fulfilling the prophecy of Isaiah, "*bruised* for our iniquities."[1]

Again, we find Him in a third garden, after His resurrection. Death and the grave conquered, the head of the old serpent bruised, His first words are addressed to a woman, and not to one of His disciples: "Woman, why weepest thou?" because the promise of salvation was made to a woman that her seed should overcome the Devil, who had first tempted her and caused her to fall.

And so to deny the third chapter is to rob the Divine edifice. To bring discredit upon Genesis iii. is no doubt the design of the Evil One, minimizing both the enormity of the entrance of sin into the world and the need of salvation by a Redeemer.

We find in these archaic days the observance of the seventh day in full swing.

In the fifth tablet of the Babylonian story of the Creation:—

> On the seventh day crown perfecting
> The Sabbath shalt thou then fall in with half monthly.

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[1] Isa. liii. 4.

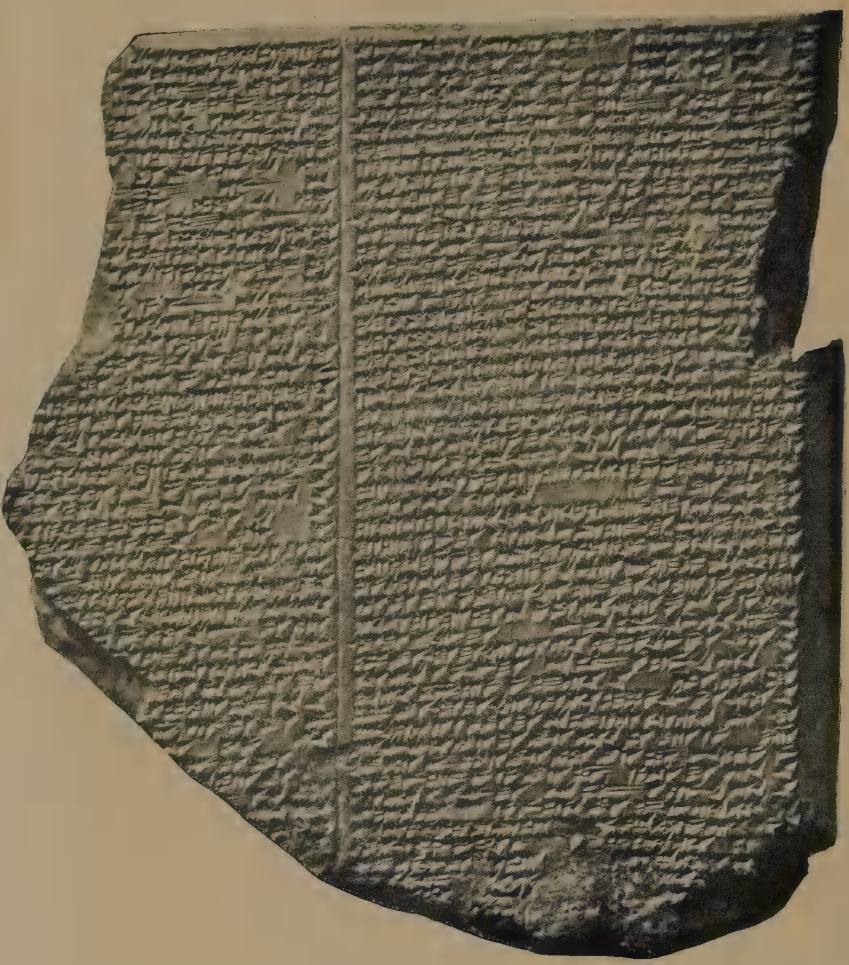
And the discovery of a calendar tablet has shown us that the seventh, fourteenth, twenty-first and twenty-eighth days in the month were named by the Babylonians as evil days or unsuitable for work, and we find the following as a regulation for the seventh day :—

> The shepherd of the mighty nations
> Must not eat flesh cooked at the fire,
> He must not drive in a chariot.[1]

Further, physicians are enjoined not to prescribe, nor are the government officials to talk as such (i.e. no politics on the seventh day). But we also catch the sweet sound of Sabbath echoes from these earliest days. Professor Delitzsch translates the word Sabbath as meaning "rest for the heart," and Dr. Skinner of Cambridge as meaning "rest for the appeasement of the heart of the Deity." It was, and is, therefore a day for cessation from ordinary toil in order that our heart or spiritual self may enjoy rest ; also not a day to be spent entirely for our own rest, but devoted to the worship and love of God, and indeed, by such devotion and waiting upon Him, we obtain spiritual refreshment and renewal of our strength.

We soon find the primitive human race rapidly

[1] Prof. Sayce, *Hibbert Lectures*, pp. 81, 82.



Fragment of a baked clay tablet inscribed with the Babylonian account of the Deluge.

drifting away from the knowledge and faith of the one great God, and sinking into utter apostasy, and consequently living a life of moral degradation[1]: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."[2]

Such a moral disease could be cured only with the surgeon's knife, so there came the great catastrophe of the Flood. "And the Lord said, I will destroy man whom I have created from the face of the earth."[3]

If such a catastrophe as the Flood took place before the human family was separated, man should retain the memory of the Flood in his subsequent dispersion. This is the case to-day, almost every nation in the four quarters of the earth has an account of either the Flood or of some great catastrophe.

The substratum of the story of the Deluge is the same in all the accounts, but it is overlaid with the grotesque additions of later ages. The nearest version to the Bible account is that of the Babylonians. Even this is encrusted with polytheistic mythology.

There is a tendency on the part of a great number of people to regard the Flood story of the Bible as borrowed or evolved from this Babylonian account,

[1] Gen. vi. [2] Gen. vi. 5. [3] Gen. vi. 7.

but it is impossible to evolve or borrow a simple monotheistic account from a polytheistic one. I hope to show a little later on that monotheism is of *a much earlier date* than polytheism. In the Babylonian account we find the Flood was an arbitrary act of the gods; the gods themselves are frightened at the sight of the Deluge, trembling and cowering down like dogs on their bed; and when afterwards Noah offers up sacrifice, all the gods are represented as flies, hovering and sniffing up the savour of the sacrifice.[1]

When we turn to the description of the Ark, the Hebrew uses the word "Tebba" twenty-five times in the narrative, signifying a huge barge meant for floating. The Babylonian has the word "Elippu," which signifies a "ship" with sail, rudder and oarsmen. I venture to say that even a first-form boy in a public school can tell whether a ship with its full complement, sails, steering gear, and oarsmen, would be evolved from a floating barge, or a floating barge from such a ship. I think every one will consider that if there be any question of borrowing and lending, the Hebrew is the lender.

[1] Babylonian Ac. Col. 3, 6, 7.

THE UNITY OF THE HUMAN RACE

La Peyrère published in 1655 his theory of pre-Adamite races. Voltaire declared that no one unless blind could doubt that "the Whites, the Negroes, the Albinos, the Hottentots, the Chinese, and the native Americans belong to entirely different races." This became the settled conviction of the French philosophers of the eighteenth century. A. Desmoulins contended for eleven different species, while Bory de St. Vincent held that the number could not be less than fifteen.[1]

At the time of the American Civil War, when the American Government was sore pressed by the British and French Governments on the subject of negro slavery, the American Minister, Mr. Calhoun, maintained that the blacks were not of the same species with ourselves. But the result of ethnological science has divided mankind into three primitive groups —Semitic, Aryan, and Turanian, springing from a common stock; diverse in geographical situations, racial relationships, physical capabilities and national peculiarities, but all possessing the cardinal points of (1) *anatomical structure* of the human frame, especially the brain and skull; (2) *the physiological*

[1] *New Biblical Guide*, vol. i, pp. 406, 407.

function of the body, and (3) *the psychological nature* of man. But there are minor differences between the various branches of the human family, i.e. in the shades of colouring and in the features, but these are merely superficial. Mr. Urquhart, quoting Quatrefages, the great French anthropologist, says: "We now know beyond a doubt that the skin of the negro is exactly the same in composition as that of the white. We find the same layers in both and exactly the same structure, but the mucous layer, which is the seat of the colour, is modified by external influences," of climate, etc.[1]

The same writer, quoting from Dr. Pritchard, says with regard to the variety of human features: "The style of living has a powerful effect in modifying the human figure in the course of generations, even in its bone structure.[2] About 200 years ago a number of people were driven from the counties of Antrim and Down in Ireland towards the sea coast, where they and their descendants lived in unusually miserable circumstances, and the consequence is that they exhibit peculiar features of the most repulsive kind, projecting jaws, large open mouths, depressed

[1] *Races Humaines*, 1887.

[2] *New Biblical Guide*, vol. i. p. 387.

noses, high cheek bones, bow legs, and an extremely diminutive stature. On the other hand, the beauty of the higher ranks in England is remarkable, being due chiefly to good external conditions." This law obtains in all countries, because man has developed diversely under the influences of social, physical and climatic surroundings. All the families of the earth have come of *one stock*. Sir Charles Lyell and Professor Huxley each admit there is nothing in the diversity of the various races inconsistent with the belief that all men have descended from a single pair.

But the general tendency of modern inquiry points to the conclusion that the poet's "one touch of nature makes the whole world kin" was not merely inspired by a vague sentiment, but rested upon a solid foundation of fact.

St. Paul in the Areopagus declared to a group of Athenian philosophers that God "hath made of one blood all nations of men."[1] This is in perfect harmony with Genesis x., the chapter of generations. "These are the generations of the sons of Noah, Shem, Ham, Japheth, and unto them were sons born after the flood.[2] And of them was the whole earth overspread."[3]

[1] Acts xvii. 26. [2] Gen. x. 1. [3] Gen. ix. 19.

THE UNITY OF LANGUAGE

A more serious objection to the unity of man is based on the diversity of languages by Frederick Müller and others. They argued that if the languages of the primitive peoples are radically distinct, the peoples themselves must be distinct too.

But the science of Philology has made it clear that to-day, although we have over 1,000 languages with their dialects, they can be classified into three main groups, i.e. Semitic, Indo-Germanic, and Hamitic, and there is a family likeness among these groups, pointing to a common origin.

Sir William Jones, in the year 1786, for the first time, pointed out that Sanskrit, Zend, and Greek belonged to the same family, which idea was developed later on by Jacob Grimm, the founder of the scientific study of the Teutonic languages.

And Professor Max Müller tells how the learned world was startled at the similarity between Sanskrit (Indo-Germanic) and nearly the whole of the European languages, which similarity not only extended to words but to grammatical forms. To this group belong Zend (the old Persian), Armenian, Greek, Albanian, Italian, Spanish, French, Celtic, and Teutonic languages,

such as Gothic, Anglo-Saxon, Dutch, Bohemian, German, Bulgarian and Old Russian.

Similar affinities also exist in the Hamitic group of languages, comprising Turkish, Mongolian, Chinese, Ancient Akkadian and others.

The Semitic group has Hebrew, Phœnician, Arabic, Aramaic, etc., organically connected as belonging to one family.

Colonel Conder observes there are some 170 ancient monosyllabic roots which are common to these three main groups of languages.[1] This is in harmony with the statement of the Bible: "And the whole earth was of one language and of one speech." [2]

THE DISPERSION OF THE PRIMITIVE RACE

Genesis, chapter x., gives us the connexion of the various races of the then known world, consisting of Armenia, the Arabian Peninsular, the Euphrates and Nile Valleys, Palestine, Asia Minor, and adjacent lands, such as Cyprus.

Chapter xi. gives us the cause of the dispersion of mankind. Evidently the first migration took place

[1] *The Bible and the East.* [2] Gen. xi. 1.

from the mountains of Ararat (where the Ark rested), which is situated to the north-east of Babylonia.

The Bible says: "They journeyed from the East," or, more correctly, "in the East."

"Journeyed," is a pictorial word, literally meaning *the pulling up of the tent pegs*, setting the primitive race before us as a band of nomads, who, leaving the mountains and somewhat barren region of Armenia, find a widely extensive plain, as in the LXX, in the land of Shinar, which Colonel Rawlinson takes to be the Jewish name for Babylonia.

Here they began to build a city and a tower. The materials selected are not *stones*, because the alluvial plain of Babylon is void of stone and full of clay; from this clay they made bricks, not drying them in the sun, as is done generally in the East, but baking them, thereby rendering them more durable than stone, especially in the case of fire. And slime had they for mortar.

Slime comes from the word "chamar," meaning to boil up. This slime is "bitumen," which boils up from subterranean wells in the vicinity of Babylon. The bitumen served as a very strong cement. Layard says: "The bricks at Birs Nimrud (which many take to be the Biblical Tower of Babel) are so firmly

united that it is impossible to detach one brick from the mass of the building." [1]

The idea of centralization was most probably the reason for the building of this city and tower, to serve as a rallying point, and to maintain the *unity* of the tribes, to keep them in their wanderings under one central power.

The Oriental phrase, " to reach to heaven," means to reach a great height, or very high. The impiety of the scheme consisted in the contravention of God's purpose that men should multiply and replenish the earth, instead of which they would keep together in one corner of the earth !

Most principal towns of Babylonia had towers; that of Babylon was called Su-ana.

In the list published in the *Cuneiform Inscriptions of Western Asia*, vol. ii., this tower was named E-temen-ana, meaning the tower of the foundation stone of heaven; and the tower of Borsippa E-ur-imana-ana, meaning the temple of the seven spheres of heaven; it was high and massive, in seven stages, each coloured with emblematic tint, indicating the heavenly bodies with which each stage was associated. Extensive remains of this tower still exist

[1] *Nineveh and Babylon*, p. 499.

in our own time, and some people think *this* is the tower of the Bible. At any rate these ruins enable us to picture what sort of a tower it was, and also indicate the inherent possibility of the Biblical account.

Although this tower was left unfinished, it was probably completed in later times; and we read of its being repaired by Nebuchadnezzar. It was finally partially destroyed in 490 B.C. by Xerxes when he returned from Greece.

God proceeded to carry out His purpose, and caused these early builders to be scattered from the one central point for the ultimate spiritual blessing of the race.

St. Paul gives us the philosophy of History when he says: "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him and find Him."[1]

This same idea is brought out in the book of Deuteronomy, "When the Most High divided to the nations their inheritance, when he separated the

[1] Acts xvii. 26, 27.

sons of Adam, he set the bounds of the people according to the number of the children of Israel." [1]

From these passages we see that men have not come to their lot by chance, but by the providing and predetermination of God. Later history showed how that in order to carry out God's purpose for mankind, Israel held a central position, and that the blessing of the Jew is the blessing of the Gentile.

Archæology here helps us in realizing the veracity of the Bible in the disposition of the various early nations. In chapter x. we read that Cush the son of Ham " begat Nimrod, and the beginning of his kingdom was Babel and Erech, and Accad, and Calneh. Out of that land went forth Asshur and builded Nineveh." [2]

The very names of these cities take us back into the midst of Ancient Babylonia, unearthed by recent explorations.

Erech, in the inscriptions spelt Uruk, stands on the left bank of the Euphrates.

Accad is found sixteen miles west of Baghdad, and was the capital of Sargon 3800 B.C., and was known as " the land of Accad."

[1] Deut. xxxii. 8. [2] Gen. x. 6–11.

Calneh, discovered by Armenian explorers, has a temple tower; its modern name is Niffer.

This affirms that *the aforementioned cities existed before Nineveh,* and that Assyria was colonized from Babylonia, and that *the founder of Babylonian civilization was not a Semite, but a descendant of Ham.*

Each of these Biblical statements until the time of the Assyrian discoveries was confidently disputed by the Critics. Received tradition placed Nineveh before Babylon, and the Babylonians, like the Assyrians, were held to be Semites. In all these points, however, the monuments confirm the Bible.

It is no longer a question whether the Babylonian kingdoms were the older; nor is it any longer doubted that Assyrian civilization was derived from Babylon.[1] Strangest of all, it is now known that the founders of the Babylonian civilization, and the inventors of its alphabet, laws, and arts, were not Semites, but people of a different stock, viz. Hamitic, named Akkadians. Archæology in the same way bears testimony to the correctness of the Bible account of Elam and the primitive inhabitants of Palestine and other places.

Abraham and the Patriarchs are not mythical beings nor the free creation of unconscious art of

[1] Orr, *Problem of the Old Testament*, pp. 400, 401.

later times, as Wellhausen asserts.[1] Abraham belonged to the time assigned in the Bible, and his name was a current one in Babylonia and Egypt.

The name Abi-ramu (Abram) appears as a witness to a Babylonian document, and later on, 677 B.C., an Assyrian officer was called by that name, and even in Egypt we read in an inscription of Shishak at Karnak, "The field of Abram." We also find the names Sara and Milcah.

As regards the city where he lived, Ur of the Chaldees, its locality has for generations been a disputed point. St. Stephen placed it, in the Acts, in Mesopotamia, which is an appellation for a wide extent of Babylonia. One tradition identified it with Orfa in the north of Mesopotamia, but Archæology decides that it is Ur of the Chaldees on the Euphrates, some 125 miles from the Persian Gulf. The present city is called Muguyyar, and in a bilingual text we find the name "Uru." Colonel Rawlinson found bricks in the city marked Hur = *the* Ur or *the* city. Professor Hommel considers the name of the city to be identical with that of Arphaxad, Ur-pa-chesed = Ur-of-Chaldees. Abraham and his ancestors were of Chaldean origin. Genesis xi. 28 tells us that Ur was the native place of

[1] Wellhausen, *History of Israel*, p. 320.

his brother, Haran. Discoveries tell us that the popular religion of Ur of the Chaldees was the worship of the Moon-god.

> Father Nannar, Lord of Ur, prince of the gods;
> In heaven and earth he alone is supreme.

This god was also the father of Shamesh, the Sun-god, and of Ishtar, the Star-god.

The principal building which has been discovered is a temple and tower dedicated to the Moon-god, and the bricks of the structure bear the name of Ur-engur, who reigned in the city about 2700 B.C., or 700 years before Abraham. It was recorded by the Egyptians, according to Flinders Petrie, that about the time of Abraham there was a great Semite migration towards Palestine. If so the migration of Terah, with Abraham and Lot and others, was a part of this movement: "They went forth from Ur of the Chaldees to the land of Canaan and came to Haran, and dwelt there."[1] When they left Ur of the Chaldees they took the main road, trodden for centuries by emigrants, soldiers and merchants, and reached Haran, 560 miles from their starting-place. Haran lay at the junction of several trade routes, and its meaning was "road city."

[1] Gen. xi. 31.

Here they felt at home because—

1. It was in the empire of Babylonia.

2. Its situation was below Mount Masius, between two rivers, Khabour and Euphrates, so it was *very fertile*, and was famous for its granaries of rice and wheat, and it was rich in pasture land—a great consideration with the travellers of those early days.

3. The last, but not the least, reason was that of its *religion*, it being, like Ur, a centre of the Moon worship. The two sister temples dedicated to her honour were located, one in the former, the other in the latter city.

It was in this city Haran, that Esarhaddon was crowned in the Temple, or Bethel of Cedar. Haran continued to be a favourite place of heathen worship until A.D. 500.

We can well understand Joshua's words in addressing the Hebrews: "Your fathers dwelt on the other side of the flood [river] in old time, even Terah, the father of Abraham: and they served other gods."[1]

Even the Talmud says that Terah worshipped twelve divinities, one for each month of the year. It was from such a centre of heathenism that God called Abraham, saying: "Get thee out of thy country and

[1] Josh. xxiv. 2.

from thy kindred, from thy father's house unto the land that I shall show thee."[1]

Genesis xi. and xii. mark an important turning-point in the Divine dealing with man.

Until now the history has been that of the whole Adamite race; but in these chapters we have the call of Abraham *to be a witness* to the unity of God in the midst of an universal idolatry,[2] to illustrate the blessedness of serving the true God,[3] and to receive and preserve the Divine revelation,[4] and finally it was to be in the house of David that God would raise a mighty salvation for the whole world.

So Abram, meaning "honoured father," became Abraham, the "father of many nations." Abraham in his journey to Canaan most probably passed by Damascus, whence he obtained his trusted servant, Eleazar.

Certain incidents in the life of Abraham show his training in Ur of the Chaldees. The conduct of Sarah in giving her maid to her husband, and the treatment of Hagar for sneering at her childless mistress were all according to the law of Babylon in Abraham's time. The law of Hammurabi § 146 says: "If

[1] Gen. xii. 1.
[2] Deut. vi. 4.
[3] Deut. xxxiii. 26, 29.
[4] Rom. iii. 1, 2.

a man has espoused a wife, and she has given a maid to her husband, and she has borne children, afterwards that maid has made herself equal to her mistress, because she has borne children, her mistress shall not sell her for money, but she shall put a mark upon her and count her among the maidservants."

And again, after Sarah's death, when he wanted to buy a burial-place, he did not go to Ephron the Hittite privately and buy the field, but he went to see the sons of Heth, and asked them to intercede with Ephron on his behalf, and when Ephron politely offered him the whole field he did not accept at once, but proceeded to bargain with him, and at last paid the price of the field in the audience of a large crowd; and finally a contract is drawn up defining the details of his purchase, and again this is done in the presence of the sons of Heth at the gate of the city. This illustrates the great love of bargaining which is common to all Orientals, and also shows us that in Abraham we have a true Chaldean, who will make no contract unless with many witnesses.

Many legal contracts have been found in Babylon, each bearing the names of several witnesses (six, eight, and more). In Babylon no contract was considered secure unless attested by many witnesses.

It will not be out of place here to take a look at the Hittites. Until recently our knowledge of them was derived almost entirely from the Old Testament, and there was even a doubt as to whether such a nation ever existed in history.

The spade of the explorers has brought this forgotten nation to light! The original home of this people lay in Cappadocia in Asia Minor, and the most epoch-making event in their history appears to have been their invasion of Babylon about the year 1950 B.C., which resulted in the downfall of the First Dynasty of Babylon.[1] In the Tel-el-Amarna Tablets we find them in the north of Palestine, and all the Syrian petty kings who wanted to be free from the Egyptian yoke invoked the aid of the Hittites. They were established in Kadesh and became a rival power to Egypt. After many years of struggles between these powers, Rameses II was obliged to enter into an alliance with the Hittites. A copy of this treaty has been recently discovered at Borghas Keui, in Cappadocia. This is the *earliest treaty* known in history. It shows how early the art of diplomacy was developed. From the above account we see how very accurate the Bible is in the statement of the existence of the

[1] Sayce, *Expository Times*, Nov., 1914.

Hittites, and yet more so in the details of their origin and localization.

The Hittites of history are of the Hamitic race. In Genesis we read that Canaan, a son of Ham, was the father of Heth, whose descendants were the Hittite people.[1]

In an Egyptian stelê now in the Louvre we find mention of Hittites in the extreme south of Palestine in the early years of the Twelfth Egyptian Dynasty (a little before Abraham's time), as was first pointed out by Brugsch. They appear to have occupied Hebron and were the ruling military caste, and were distinct from the "people of the land," who were Amorites.[2] So Abraham finds Hittites in Hebron, and "Abraham stood up and bowed himself to *the people of the land* [natives—Amorites] *and* to the children of Heth." Painted Hittite pottery has been discovered in the early strata at Lachish and Gezer.

In Joshua's time the Hittites were no longer in the south of Palestine, but in the north. Excavations make it very clear to us that at this time they were in the north, and that their southern capital was Carchemish, the modern Gerabis, about which place

[1] Gen. x. 15.

[2] Sayce, *Expository Times*, Nov., 1914.

so much can now be written. Joshua places the Hittites "from Lebanon unto the great river, the river Euphrates." [1] Carchemish was on the Euphrates.

It is a noteworthy fact how accurately the Bible states not only that there *were* Hittites, but the exact places where they lived at different periods.

[1] Josh. i. 4.

CHAPTER II

The Political Condition of Palestine in the Time of Abraham

THERE existed a political and religious connexion between Palestine and Babylon many centuries before Abraham. Lugal-zaggi-si, who, according to Professor Hilprecht, in the year 4000 B.C. (nearly 2,000 years before Abraham) conquered all Babylon, established an empire extending from the Persian Gulf to the Mediterranean Sea, of course including Palestine.[1] A few hundred years later Sargon, of Agade, was still maintaining this supremacy.

Four hundred years before Abraham (2450 B.C.) Gudea, of Lagash, was constructing a temple in honour of the goddess Mina and obtained the cedar wood from the forest of Lebanon, the stones from Syria; and the asphalte from the vicinity of the Dead Sea.[2] His statue is now in the Louvre.

[1] H. R. Hall, *Ancient History of the Near East*, p. 183.
[2] Maspero, *Dawn of Civilization*, pp. 611–613.

We have also at this time in Babylonia many of the Amorites, the people of Palestine, and they exerted great influence upon the Babylonians who adopted the worship of many of their gods, such as of Amaru, Astarte, and Usur-malik (Moloch)[1]: and we also find many Palestinian names current in Babylon, as Sar-eli (Israel), Ya-kub (Jacob), and sometimes Yasupel (Josephel) and Esa (Esau).

A little time before Abraham Babylonia was divided into many separate states, until they were again united under one king later on. These states were Ur, Nipper, Ereck, Larsa (Ellasar), Akkad and Babylon, which two last were important centres.

History does not clearly relate how it happened that the Elamites (Persians) now dominated some of the above states. But in the year B.C. 2285, an Elamite king Kudur-nankhundi captured Ur, and sacked Erech, removing its goddess Nana to Susa (Shushan), the palace.[2] Later on the state of Larsa is subjected to the Elamites.[3] Kudur-mabug, an Elamite king, established himself at Ur about B.C. 1950, and styled himself "the Father of the land of the Amorite" (i.e.

[1] T. G. Pinches, *Old Testament in the Light of Historical Records*, p. 157.

[2] King, *H. S. A.*, p. 304.

[3] Clay, *Light on the Old Testament from Babylon*, p. 131.

the west country, that is Palestine), and his son, Ariock, ruled at Larsa.

At this juncture the famous Semitic king Hammurabi appeared (Amraphel) on the throne of Shinar, or Babylon, about B.C. 1940. He at once attacked the Elamite power to obtain the supremacy. At first he achieved a great success, but from that time until the thirtieth year of his reign his annals are silent : [1] probably he met with reverses, and Elam remained supreme.

As we have already noticed the *Hittites* were a great power. The name of one of their kings was Tudhula —or Tidal. Probably the Tidal in Genesis xiv. (king of nations) was a Hittite.[2]

Let us observe the salient points of the above account. 1. Elam has the supreme power in Babylon, the king of Elam styling himself the " Father of the land of the Amorite " = Palestine. Probably Palestine was ruled by a petty chief acknowledging the suzerainty of Elam.

2. Arioch (whose name appears in several inscriptions, sometimes as Eriku, sometimes as Rimsin,

[1] Hall, *History of Near East*, p. 193.

[2] H. R. Hall, *The Ancient History of the Near East*, p. 194.

which is the same name in two different languages) is the king of Larsa (the Bible Ellasar).

3. Tudhula is the name of the Hittite king.

4. Hammurabi, or Amraphel of the Bible, is on the throne of Babylon, or Shinar. After his defeat by the Elamites, he either acts as their ally, or becomes a subject king. Thus far we learn from archæological discoveries.

In the light of the above brief sketch let us turn to the Bible. "And it came to pass in the days of Amraphel king of Shinar, Ariock, king of Ellasar, Chedorlaomer, king of Elam, and Tidal, king of the nations."[1] These four kings fight with the five kings of Palestine, the reason being that "twelve years they served Chedorlaomer, and the thirteenth year they rebelled."[2] Therefore Chedorlaomer, whose name is found as Kudur-lajumar, leads a punitive expedition against them. A battle takes place in the vale of Siddim which "was full of slime pits" and the petty kings of the west are defeated.[3] The Bible is true in its account even to the smallest detail. This bitumen, or slime, oozing out of the ground is still a feature of some parts of the shore of the Dead Sea. It was from this locality that the Ancient Egyptians

[1] Gen. xiv. 1. [2] Gen. xiv. 4. [3] Gen. xiv. 10.

obtained bitumen for embalming. A recent traveller, De Saulcey, relates how his horse sunk in this slime up to his nostrils, and after he with difficulty had saved himself, he was obliged to leave his horse to be extricated by his servant Mahomet.

Every fair-minded reader must admit that we have in this battle story a genuine piece of historical record, although penned some 4000 years ago. Yet one is more than astonished to find Wellhausen saying that "Faith in the historicity of Genesis xiv. has received its death blow,"[1] and Professor Nöldeke, another German critic, speaking of it as "a complete fiction". It is no wonder that a certain number of believing Christians are beginning to doubt the sincerity and honesty of some of these critics.

There has been a host of pious-winged imaginings about that mysterious figure Melchizedek. The opinion of the Ancient Jews and Samaritans, and general tradition held that Melchizedek was Shem. Origen thought he was an angel, he of whom neither father nor mother nor pedigree stands recorded in Holy Scripture. This has been the usual interpretation from the fathers down to modern times.

[1] Wellhausen, *Compos. d'Hextateuch*, pp. 111, 112.

The mystery round the king of Salem has not yet all been dispelled, but his figure seems to be slowly emerging from the dim ages of the past. First of all take the name of the city of which he was the king. Its name—Salim—appears in a Cuneiform inscription of the Babylonians of a very early date before B.C. 1400, as Uru-salim = the city of salem, or peace. Also on the walls of the Ramesseum of Rameses at Thebes, it is found as " Salim " or Shalim.

Secondly, in the Tel-el-Amarna Tablets, which were addressed by the petty kings of Palestine to the Pharaoh of Egypt, we have three letters from a king of Salim, who, after stating that he is no Prefect (no Egyptian viceroy), says that " It was not my father, it was not my mother, but the arm of the Mighty King that placed me in my ancestral house," meaning he held his position not from his immediate ancestry—but that his dynasty held sway in Salim from time immemorial. Both Professors Sayce and Hommel think the " Mighty King " refers to the God whom he served.

Thirdly we have also hints that the king of Salim was a dominant Canaanitish ruler among the petty chiefs of Palestine. At the time of the Hebrew Conquest archæology shows us a king of Salim who

described himself as having had the roads repaired in the valley of Kikkar, or the localities in the neighbourhood of the cities of the plain. This implies jurisdiction beyond Jerusalem, giving him the overlordship of the petty chiefs of the district. This is probably why Abraham, when returning to Hebron (Gen. xix.), gave Melchizedek king of Salim a tithe of the spoils he had taken.

The writer of Psalm cx. 4, in picturing the Messiah —the future hope of Israel—uses the life of Melchizedek as a type of the coming Messiah. No Oriental parable or simile admits parallelism in every detail, but only in certain cardinal points. The Messiah is to be not only after the order of the Aaronic Priesthood, but also a King; His King Priesthood is to be unlimited, without beginning or end, and He is to have the pre-eminence; being preferred before Abraham, the father of the nation (before Abraham was, I Am), and lastly He should be the King of Righteousness and King of Peace. The writer of the Epistle to the Hebrews considers this picture of the Messiah in Psalm cx. literally fulfilled in our Divine Saviour.

THE CITIES OF THE PLAIN

Before their destruction these cities were said to have been "as the garden of the Lord,"[1] and further on we are told God "rained upon Sodom and Gomorrah brimstone and fire,"[2] and He overthrew the cities of the plain. This catastrophe is referred to by later Biblical writers, Deuteronomy xxix. 21–23, Isaiah xiii. 19–22, Jeremiah xlix. 18, who evidently believed in its historicity. Outside the Bible we also have witness to this event. Strabo, the ancient geographer, who travelled in many countries, including Palestine, recorded his journeys and discoveries in seventeen books. Referring to the locality of the Dead Sea he says, "This country is *burned up with fire*, it is evidenced by its baked hills, soil like ashes, rocks still distilling bitumen." A little later on, Tacitus, the Roman historian, speaking of the same district, says to this effect—"Not very far from here, there were fertile fields, but they are burned by lightning, the very earth is scorched by heat, and has lost all its productiveness."

In recent times the locality has been visited by M. de Saulcey, the Orientalist, Lievia the veteran traveller, and Clermont Ganneau the archæologist, and each

[1] Gen. xiii. 10. [2] Gen. xix. 24, 25.

one has corroborated the above fact. And finally we have the statement of this history borne out by the science of geology. Professor Emerson, one of our most eminent geologists, describes the region about the Dead Sea as one "where sulphur deposited by many hot springs is abundant in the clay, and where bitumen oozes from every crevice of the rock and any earthquake dislodges great sheets of it." [1]

This bitumen region of great deposits of rock salt and sulphur once underlay the cities of a fertile plain, until the pent-up combustible elements were set free by God, probably by volcanic eruption, when they burst upwards towards heaven, and falling down upon the cities destroyed them. Lot's wife lingering behind was overtaken by a shower of this burning sleet which, enveloping her, left her encrusted with salt. Abraham, looking from Hebron towards Sodom and Gomorrah, saw the smoke going up as from a furnace: the place where Abraham stood is supposed to have been the modern Kefr Baleka, three miles east of Hebron, where a view is gained of the Judæan Plain; the Dead Sea and Jericho are hidden, but *the smoke rising from the cities of the plain could be seen.* (We had an example of such a catastrophe in May, 1902, when the city of

[1] Wright's *Scientific Confirmation*, p. 146.

St. Pierre, in the island of Martinique, was totally destroyed by volcanic eruption.) The only difference between the account of this event given by science and that of the Bible story is that scientists see and write from the standpoint of materials and facts only. The Biblical narrator sees and writes from the standpoint of *Divine Providence* over materials and facts. The veil is drawn aside in the Biblical account and we are permitted to see, not only the natural phenomena, but God's supervision of them. The sight of this latter was the revelation of God to Abraham.

With the death of Abraham a prominent figure connecting Babylon with Palestine vanishes from history. But his son Isaac, and grandson Jacob, retained the connexion with those of the descendants of Terah residing about Haran, taking their wives from that branch of the family, although they were still associated with the idolatrous worship of Haran.

Laban is named after a heathen deity whose name is found in a list in the city of Assur. Bethuel is named after a temple of the Moon-god at Haran.

The heathenism of this other branch of the family is also clearly proved in the incident of the teraphim, which Rachel stole from her father Laban. These

teraphim were generally used for magic, but Laban called them his gods.[1] Perhaps they were worshipped as such; they were in common use among other nations, and sometimes even found among the Israelites: they were statues of deities, and were consulted at great crises, and, like the Lares and Penates of the Romans, were household gods. Nebuchadnezzar used them on his great expedition. "For the king of Babylon stood at the parting of the way . . . to use divination . . . he consulted with images."[2] "For the idols (teraphims) have spoken vanity, and diviners have seen a lie."[3] Many of these images have been found under the ancient palaces of Assyria, placed there for the purpose of protection; they are generally about 6 inches high.

Jacob at first connived at the possession of these images, but after the great trial at Shechem when his sons treacherously spoiled the city he retired to Bethel, and said to his people, "Put away the strange gods that are among you."[4] It was after Jacob had got rid of these household gods, or gods for protection, that God revealed Himself to him as El Shaddai. The word Shaddai comes from a root "shad" meaning

[1] Gen. xxxi. 30. [2] Ezek. xxi. 21. [3] Zech. x. 2.
[4] Gen. xxxv. 20.

a Nourisher, Bountiful Giver, Powerful Protector. In five places the LXX translates the word as "all sufficient". Here not as Elohim (the primal Force) nor as Jehovah (the Covenant-making God), but as El Shaddai, the God of Protection and of Bountiful Gifts, He appears to His servant who has just put away his household idols of protection and providence.

CHAPTER III

Joseph in Canaan and Egypt

THE words of Jacob in Genesis xxxvii. 13, 14—"Do not your brethren feed the flock in Shechem . . . I will send thee unto them . . . see whether it be well with thy brethren and well with the flocks"—betray a great anxiety. The presence of his sons in Shechem inspires him with reprehension, for it was there his sons so barbarously treated the people of the place.[1]

To this very day the valley of Shechem, which opens out into the plain of Mukhua, is unrivalled in its beauty, and is rich in pasture lands. Mohammedan residents still celebrate its praises in songs, and quote their prophet Mahomet, saying that it is a place beloved by Allah above all other places!

For this destination Joseph, in obedience to his father, started. He finds his brothers at Dothan, instead of at Shechem; this place is still called Tel-Dothan, and continues to be a great rendezvous for

[1] Gen. xxxiv. 13–25.

shepherds. It is rich in pasture and abundant in water. At the present time, by the working of a mill, the fruit and vegetable gardens are irrigated. Dothan is mentioned in a list of Thothmes III about the time of the Exodus.

There was no brotherly welcome for Joseph at Dothan but a conspiracy to slay him. The cause of this unnatural behaviour was the partial love of Jacob for Joseph. In the first place, according to Eastern custom Joseph, as the youngest but one in the family, ought to have been tending his father's flock. Secondly, Jacob gives him a coat of many colours: the value of this coat was not in its rainbow colours—no doubt the brothers would not have grudged Joseph a pretty dress. But its value was in *its significance.* It was a coat with long sleeves, *the coat of the firstborn,* carrying with it the privileges and blessings of the eldest son. This was the boon that Jacob wrested from Esau, and now transfers to Joseph. There are cases in the East where a father does give the blessing of the firstborn to a younger son. The annals of Sennacherib, King of Assyria, tell us that he had four sons: one was carried away to Elam. Of the three remaining, Ardibelit, Adrammeleck of the Bible, was the Crown Prince by sen-

iority.[1] But Sennacherib favoured his youngest son and in a document called his name Esar-haddon, meaning "Established a son"—and he became the Crown Prince and was ruling as a king in Babylon during his father's life. His two elder brothers, in revenge for this insult, killed their father in Nineveh, and obtained the kingdom by force.

But in the case of the sons of Jacob, vengeance was wreaked not on the father, but on Joseph. At Reuben's suggestion the brothers put him in a pit. To this very day there are numbers of these bottle-shaped dry pits in this neighbourhood. Joseph was lowered into one, but a caravan with merchants on their way to Egypt happens to pass by. Again how true the Biblical narrative is; for the main road from Damascus, that great Eastern emporium, actually goes through Dothan on its way to Egypt.

We still find traces of parts of this great road, passing on through Ramleh, and Gaza, to Egypt. And again, observe the merchandise, balm and myrrh! Was there a market for such commodities in Egypt? Yes, for embalmment and Egyptian worship. On one of the monuments of Rameses III we find him represented as offering sixty-two jars of white incense,

[1] Hall, *Ancient History of the Near East*, p. 493.

and a large quantity of balm. And even such an inscription is found as "Gum from the land of Canaan."

Joseph's brethren saw in this caravan a way of getting rid of Joseph without themselves shedding his blood, and they bargained with the merchants, selling him to them as a slave. But was there a market in those days in Egypt for slaves? We learn from many inscriptions on tablets that the Egyptian never appeared to have enough slaves, and that the most highly esteemed ones were those from Syria.

Those who are acquainted with Greek and Roman literature will remember how the Syrian slaves were in special request amongst the Greeks and Romans. The word Syrus or Syra designated specially the Syrian slaves; and their possession was considered a mark of grandeur by the wealthy people of Egypt. A will of a certain rich man discovered in Egypt has the following:—"I am making a title of my property to my wife . . . and I give her the four Syrian slaves that my brother gave me." So the caravan would be glad to procure such a slave as Joseph, to sell in Egypt.

THE POLITICAL CONDITION OF EGYPT

Manetho, a native of Diospolis in Egypt, a priest, and interpreter of religious ceremonies, was the first to attempt a tangible history of Egypt, about B.C. 300. He says: "Under an Egyptian ruler called Timaios, a people from the East invaded the land, and easily made themselves masters of it without a battle. When the rulers of Egypt fell into their hands they burned the cities, destroyed the temples of the gods and inflicted every kind of indignity upon the inhabitants. At last they raised one of themselves, named Salatis, to the throne. This king made Memphis his capital: both Upper and Lower Egypt became tributary to him," and he goes on to say they retained possession of Egypt for 511 years.

These invaders were called Haq-shashu, the meaning of which is a Bedouin or Shepherd prince. They were of Semitic race, and probably came by the way of Palestine and Syria. The date given by Professor Petrie for this foreign occupation is B.C. 2100 to B.C. 1587. Incidentally we are told in Numbers xiii. 22 that Hebron was built seven years before Zoan in Egypt, which is identified as Tanis of the Greeks. Evidently these Semitic invaders left Canaan a little before the time of Abraham, after building

the city of Hebron : and entering Egypt seven years afterwards, built the city of Zoan.

Horses were first introduced to Egypt by these invaders, and no doubt were a great asset to them in the conquering of the land. This Semitic occupation of Egypt prepared, for the Patriarchs, a home of refuge. The native Egyptians, like the Chinese of to-day, were very suspicious by nature, and had a great dislike to foreigners. But now there was a welcome for the Patriarchs amongst the Semitic people who had established themselves in Egypt. Both Abraham's visit to Egypt and the whole of Joseph's life fell within the period of this Semitic occupation.

To such an Egypt Joseph is brought by the merchants, and is bought by Potiphar, an officer of Pharaoh, the captain of the guard, who was an Egyptian. This latter description would seem a waste of words, as one would naturally expect the captain of an Egyptian king's guard to be an Egyptian. But as we have already seen, the ruler of Egypt at this time was not an Egyptian but a Semite—and so the writer of this incident, knowing thoroughly the then condition of Egypt, notes that Potiphar was an Egyptian.

Joseph is taken to this captain's home. An Egyp-

tian home at the time of Joseph was unlike the houses of Sarah or Rebecca, and Syrian women in Palestine, where the women were secluded and veiled after the fashion of the zenanas and harems of the present day. The Egyptian women were not secluded. Moreover the Egyptian woman occupied a higher position than her husband in the home [1]—she was called Meb-t-ur-pa, meaning mistress of the house, whilst the husband was treated as merely a privileged guest. She went to entertainments and worship attended by her men slaves, and every big establishment in Egypt had at its head a chief slave, who was called "Merpa," meaning "overseer." The mistress gave all orders to him and transacted all business through him. The Egyptian matrons, as Dr. Birch says, did not always bear good characters.

Joseph is ushered into such an environment; and we read that he finds grace in his master's sight, and becomes by and by a "Merpa," an overseer of his house: thereby being brought into immediate contact with the mistress of the house, hence the unfortunate episode and Joseph's imprisonment.

Some people think that the story of Joseph was

[1] Prof. Maspero, *Ancient Egypt and Assyria*, p. 11.

written many hundred years later—by a Jew in the time of the Babylonian captivity: if so it is strange that this Jewish writer should not use one of the four Hebrew words meaning "prison," but instead uses the word "sohar," which is probably an Egyptian word, and is used only in this one solitary instance, and applies only to this particular building. The meaning of the word is "a tower" or "rampart," not a prison. Only a writer who lived in Egypt about that time could thus have exactly described it. This was very likely the White Rampart at Memphis, where Joseph's master, Potiphar, as captain of the bodyguard of the Pharaoh, or Minister of Police, as Professor Naville thinks him to be, lived. This Rampart, Ebers says, also contained, besides the residence of Potiphar, a temple, and a prison for political offenders. It was known to Herodotus, and was eventually destroyed by Cambyses, the Persian. There is a mummy-shaped sarcophagus of a priest of the White Rampart at the Louvre.

So we see Joseph was not put into an ordinary prison, but into one connected with his master's residence. Whilst here, the Pharaoh of Egypt dreams his momentous dreams.

Egypt attached great importance to dreams; the

numerous magical manuscripts show that all sorts of means were adopted in order to procure and obtain these dreams from the gods, and specially from the god Thoth. A papyrus, translated by Mr. Goodwin, indicates the means that must be taken to obtain, during sleep, an answer from Thoth. Isis was believed to communicate by dreams with the sick who prayed to her, and to reveal the remedies necessary for their cure. Dreams were sought for by sleeping in special places, and by writing mystic sentences on small tablets and then placing them in the mouth of a black cat; and numberless other means were adopted to this end. There was a college for diviners of dreams; most of these diviners and interpreters were of the priestly caste, and honours were awarded to those who could interpret dreams successfully. Pharaoh's butler and baker would no doubt have resorted to a public interpreter of dreams had they not been in prison; as it was they contented themselves with relating them to Joseph.

In the dream of Pharaoh, notice the words *river* and *meadow*. These two words could only be used by Egyptians of those days. First of all "*the river*" refers to a branch of the Nile, known only to local people: and the word *meadow* is not a Hebrew word,

nor does it mean a meadow like those in Palestine or Babylonia. But it means a *patch of reed grass growing by the river.*

Again, take the dream itself. Why does the dreamer dream of the river? and why do the cows come up out of the river? The well-being of Egypt depended on the river, it was deified by the Egyptians; a high Nile meant *abundance*, a low river, *starvation*. On the monuments we see the picture of the goddess Hathor, a divine cow, going down to the river and walking amongst the papyrus reeds. One of these divine cows found at Deir-el-habari has papyrus reeds on each side of her, which represented her as being by the river. The cow was very closely associated with the fruitfulness of the land, and was the most fitting figure which could be set before the *Egyptian* mind of a good or bad harvest. These sacred cows even supplied food to the departed. We read the following words in the Egyptian Book of the Dead. "I know the names of the seven cows, and their bull, which give bread and drink to the deceased." We can see that Pharaoh's dream is entirely Egyptian in its character.

Joseph by God's help interprets the dream whilst all the other diviners and interpreters fail. So Pharaoh

says to Joseph: "Forasmuch as God showed thee all these things, there is none so discreet and wise as thou art," and he calls Joseph Zaphnath-paaneah. This word has caused much discussion amongst scholars: but Professor Naville in his latest book translates it as meaning "the head of the sacred college."[1] Naturally when all other interpreters failed, and Joseph succeeded in the interpretation of the dreams, he would be placed in the highest rank of the diviners, and become "the head of the sacred college."[1] *Zaphenath* possibly means *head of, master of,* and *paaneah* the *school of learning.*

THE FAMINE IN EGYPT

Famine was a more or less common occurrence in Egypt, which was dependent for the fertility of its land upon the sufficient inundation of the river Nile. The duration of these famines was of varied length, one recorded in our Christian era lasted from A.D. 1065–1072, that is for seven years. Knowing their country was so liable to famine, the Government and people made provision for such times by cultivating extensively in the years of high inundation, and

[1] Naville, *Archæology of the Old Testament,* p. 80.

laying up in granaries all that could be spared at the harvest.

We have a record of a famine which took place in B.C. 2714, long before Joseph's time, when the Governor Amani, whose tomb has been discovered at Beni-hasan praised himself in the following words :— "I cultivated the entire province of Meb. When a famine arose, I gave nourishment to the inhabitants, so no one died of hunger in the province."

It is very interesting to note that a famine took place when Ra-seqenen III was viceroy of Upper Egypt—the contemporary of Apopi III, the Pharaoh of Joseph, and lasted some years. A certain official, Baba, thus speaks :—"I stepped out with a benevolent heart, I stood there with refreshing hands,"[1] and after talking about feeding the hungry children he remarks that he added to the people's fare "cream and beer." He also says, "I collected the harvest and was watchful at the time of sowing, and when a famine arose lasting many years, I issued corn to the city."

There were large Government granaries provided for times of famine, and under official control. On a tomb of Eilithya there is this following inscription,

[1] Pinches, *Old Testament in Light of Historical Records*, p. 263.

View of a painted chamber in the tomb of the scribe Nekht.
XVIIIth dynasty, about B.C. 1450.

"Thotnope, the measuring scribe." And we read in the Bible, "Joseph gathered corn as the sand of the sea. . . . until he left numbering" (or measuring) (Gen. xli. 49). We have another inscription on a tomb, "Chaemba the controller of the granaries"; besides this it bore as his title, "The eyes of the king in the towns of the South, and his ears in the province of the North." This is the very office Joseph filled, going throughout all the land of Egypt, buying provisions and controlling supplies.

Joseph collects food at the time of plenty, and sells at the time of the famine: but note the clever policy of this Hebrew Prime Minister: in exchange for food he buys the people and their land. Joseph says to them: "I have bought you and your land unto Pharaoh this day" (Gen. xlvii. 23). The reigning Pharaoh was a Semite, of the same race as himself, and his fortune, and that of his people, depended on the well-being of this reigning dynasty. So he did his best to consolidate this Semitic dynasty by subjecting or binding the native Egyptians more strongly than before. In acting as he did, Joseph was doing what any man of his race would do at the present time under similar circumstances.

It has been the usual thing when there has been

a famine in Palestine for the inhabitants to go down to Egypt for food. I remember a famine twenty years or so ago in Palestine, when a large mass of people had to go to Egypt to obtain food. So in the time of Joseph, his brethren come to buy corn. After he had revealed himself to them he wished to introduce them to his master Pharaoh, to arrange for their settlement in Egypt. He counselled his brethren to request, when they should meet the Pharaoh, that they should be allowed to settle in the land of Goshen.

The site of this place was discovered in the last century for the first time by a Dutch scholar, Van Derhardt; but since then recent monumental discoveries have rendered its site quite plain. Goshen is identified with Gezan by Professor Naville. Sir W. J. Dawson says: "At present Goshen is watered by the Sweet Water canal running from the Nile to Suez, and though probably inferior to the land of Goshen in its best days it is still one of the most fertile districts of Egypt in its eastern part. Large stretches of fertile land, covered with luxuriant crops, numerous cattle and sheep, large groves and populous villages."[1] Goshen, Manepta the son of Rameses II says, "was

[1] *Modern Science in Bible Lands*, pp. 261, 262.

left for pasturing to the strangers." It runs with the Suez Canal and extends to the edge of the desert. Another Egyptian text mentions it as being once left to strangers.

The reason for Joseph's desire that his people should live in Goshen was not only on account of its fertility and suitability for pasturing purposes, but because it was near Memphis—the royal city (modern Cairo)—and far removed from the bulk of the bigoted native Egyptians who occupied chiefly the south part of Egypt. His apparently dangerous advice to his brethren, that they should say to Pharaoh that they were "shepherds,"[1] was a clever bit of policy—for Pharaoh was of the shepherd race, as we have noticed before, and therefore they were *akin to him.* He would thoroughly understand how that "every shepherd is an abomination to the Egyptians," and that Joseph's family would be *far safer* in Goshen than amongst the native Egyptians in any other part. For Archæology has shown us the Egyptian word "*aat,*" "abomination," describing the race of shepherd kings. Joseph knew, too, God's word concerning the ultimate return of His people to Canaan would be fulfilled, and Goshen was near Canaan

[1] Gen. xlvi. 34, and xlvii. 3.

Joseph said, "I die, and God will surely visit you and bring you out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob . . . and ye shall carry up my bones from hence."[1]

[1] Gen. l. 24, 25.

CHAPTER IV

The Egyptian War of Liberation and its Effect upon the Hebrews

THE Shepherd kings filled many important posts with native Egyptians in order to obtain the willing obedience of the people. The South was ruled by viceroys, who were Egyptians; but as time went on the relations between the monarch and his viceroys became strained, for they eventually assumed independence, and styled themselves kings.

Of these kings, Nub-kheper-ra is the best known; his most important monument is an inscription upon a gateway of a temple of Min at Koptos, which is a decree of excommunication and degradation and solemn curse against a temple official Teta, who had apparently received a friend of the Shepherd king in the temple. This ci-devant viceroy went further and assumed the title of *Sopt*, or *Lord of the Deserts*, implying Lord of the Dominion of the Pharaoh. We have the portrait of this viceroy at Koptos[1]; it is

[1] Petrie, *History of the East*, ii, p. 135.

that of a keen energetic man of middle age. Apopi II overthrew him and reduced the South to a position of vassalage.

Later on Apopi III (most likely the Pharaoh of Joseph), according to the Sallier papyrus, sends to Sequen-re, the viceroy of the South, proposing that the latter should clear away all the hippopotami from the canals of the country. If the viceroy of the South failed to do this he must embrace the worship of Sutech, the Semitic god of the Pharaoh; but really Apopi meant that the viceroy should renounce the worship of all the gods of Egypt. Sequen-re's reply is not recorded, but he evidently met with a violent death in battle; his mummy was discovered with other royal bodies at Thebes in 1881, and is now in Cairo Museum, still bearing a scar on his face from a battle axe.

He was succeeded by his son Ahmes, a boy of twelve, who reigned for ten years, and was succeeded by his third brother, Aahmes, the liberator and the founder of the Eighteenth Dynasty. He marched up to the North and captured Memphis, which event sounded the death-knell of the Shepherd Dynasty. The Hyksos king retreated to the North—to Tanis, the Zoan of the Bible, and entrenched himself there,

whither the young Aahmes followed him in hot pursuit. We possess in an inscription an actual account of the final scene of the long war. The Admiral—Aahmes—son of Baba, says: "I speak unto you old men in order that I may inform you of the honours which have fallen to my lot." After describing the taking of the fortress of Tanis he proceeds: "We sat down before Sherohan for three years, and his Majesty took it. I carried off thence two women and one hand, and the gold for valour was given me."

After this event the Shepherds were driven out of Egypt and retreated towards Palestine, and Aahmes pursued them into Palestine, and, on returning, built fortifications, leaving a large army on the borders of Egypt to secure the land against a recurrence of the Shepherd invasion.

These facts throw a great amount of light on this passage: "There arose a new king." It was not only a new king, but a new dynasty; the Middle Empire passed away, there arose a new empire. Aahmes, its founder, did not know Joseph; not because a long time had passed, and so Joseph and his people were forgotten, but that he looked on them with disfavour. Professor Naville says the word used here, "*knew not*," is equivalent to "*khem*,"

an Egyptian word meaning to ignore.[1] Aahmes was here face to face with a great political problem; he had driven the usurping Dynasty out of the country after its tyrannical rule had lasted 500 years, and had fortified the North against its return: but here, on the borders of the land, occupying a strategic point—Goshen being the key to all Egypt—was a numerous Semitic race, the kinsmen, friends and protégés of the expelled king. Aahmes may well say: "Come on, let us deal wisely with them, lest they multiply, and it come to pass that when there falleth out any war they join also unto our enemies and fight against us." So the oppression of the Hebrews in Egypt was not a wanton cruelty but a political necessity.

The affliction of the Hebrews began with Aahmes, whose mummy, with that of his wife Nefertari, is now resting in the Museum of Boulek in Cairo. He tried to strike a deadly blow at the military efficiency of the Hebrews. Firstly, he limited the number of men by destroying all newly born male infants.

Secondly, he seeks to break the spirit of the grown men by making them, to whom a pastoral life was second nature, work hard as labourers in brick-making,

[1] *Archæology of the Old Testament*, p. 90.

etc. They "made the children of Israel to serve with rigour, and they made their lives bitter . . . in mortar and brick . . . and in all manner of service in the field." The Hebrews were employed in building "treasure cities," Pithom and Raamses. As fortifications had been built in the north of Egypt, and there was a large standing army, the need existed for such cities at the base, whence the army could be supplied with food and other necessaries. This very city of Pithom has been identified with Jebel-mas[illegible]kutah, in the Wady Tumilat, about twelve miles west of the well-known town of Ismailia on the Suez Canal. Its Egyptian name Pi-tum=house of Tum, is found, and its sacred name is *Thukot*, or *Succoth* in the Bible. Later on the Greeks called Pithom Heroopolis, meaning store city. Excavations there revealed a part of the temple of Tum and store rooms for provisions, and a square area enclosed by enormous brick walls, containing a space of about 55,000 square yards. Within this we have the store chambers, 65 feet square, with walls 22 feet thick. We find these granaries built with crude brick, some having no doors, but only a large hole in the roof through which the grain was poured.

There is an inscription of Aahmes, in his twenty-

second year, mentioning certain Fenchus, who were employed in the transportation of blocks of stone to Memphis and other places; and this word Fenchus, according to Brugsch, meant *a people who bore a shepherd's staff*, or who were shepherds.

We find in the city of Pithom that not only the granaries were built of brick, but that the inner part of the temple of Tum was composed of stones which most probably these shepherds had brought.

Bricks used for building in Egypt were unlike the Babylonian bricks, which were burned in a kiln. They consisted of clay from the Nile, mixed with straw or chaff, and simply dried in the sun. There is a painting of the time of Thothmes III, which shows us what the brick-makers in Egypt had to do. A number of men of Semitic type—like the Hebrews—called captives, are engaged in the work. Some of them are fetching water to wet the clay; others are getting wet clay from the Nile; others again are moulding the bricks, and some are carrying them to the place of building. There stands a taskmaster, called Rois, with a stick in his hand: "Therefore they did set over them taskmasters to afflict them with their burdens. . . ." [1] In Exodus v. we find

[1] Exod. i. 11.

that the Egyptians, in order to increase the burden of the Israelites, refused them straw. The word for straw is not a Hebrew but an Egyptian word, *tebn*, the fine powdery chaff common at the present time both in Palestine and Egypt. This chaff is used specially with the Nile clay for the purpose of binding, and also to prevent the clay from sticking to the hands, and the mould, being used in the same way as we use flour in making bread, etc., for dusting every utensil which will come in contact with the sticky dough. Without the straw the brickmaker could hardly make half the number of bricks, owing to the stickiness of the clay, yet the full tale of bricks was demanded from him, as he had been previously making when chaff was provided. He had to go and find his own chaff, and we are told in the Bible that they found stubble instead of chaff.[1] The word used in the original for stubble is *qosh*, and means *reeds*. Here again we have the hall-mark of Egypt—reeds, which would be found in the delta by the river-side, and on the margin of the canals, fine broken reeds, substituted for chaff.

"The children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto

[1] Exod. v. 12.

God . . . and God heard their cry."[1] And He raised up a liberator in the house of Levi. We see here how God preserved this deliverer, and fitted him by special training for his great work. His Hebrew mother, to save him from the doom of all the male infants, makes a *teb*, or *floating ark*, of *gama*, or *papyrus reeds*, which grew in abundance by the river to the height of fifteen feet; she smeared the outside of it with bitumen, or pitch, and placing the little one in it she leaves him amongst the reeds, so that the current of the river shall not carry him away. The daughter of Pharaoh comes down to bathe, the waters of the Nile being believed by the Egyptians to possess fructifying and healing properties. In the providence of God this princess finds the little babe in the reeds, and decides to bring him up as her own child and train him in all the wisdom of the Egyptians.

This future deliverer of the Hebrews was given, not a Hebrew, but the Egyptian name of *Musa* by the princess. Musa means a son or child, and we can well imagine that when she took up the weeping babe she called him her little "sonnie"! We see this same word used in other names, as Ra-meses, Dhut-musa, etc. And Moses grew and became, in the

[1] Exod. ii. 23, 24.

words of St. Stephen, "mighty in words and deeds." [1]

As he grows he feels for the poor over-burdened Hebrews, and pities them, and, as it may seem, prematurely begins his work of deliverance by killing an Egyptian. His training is not yet complete; and God sends him away from Egypt, not to Palestine but to Midian, to become a shepherd. Amongst the Arabs of Sinai then, as at the present time, the care of flocks is regarded as beneath the dignity of the men of the tribe, and is left to the slaves and women; thus we read that although Jethro had some sons, yet it was his daughters who were tending the flocks. Moses, by his Egyptian education, obtained wisdom and learning; but he still lacked the patience, gentleness and meekness of a shepherd to become a meet instrument in the hand of God, and so he is now sent to school in the wilderness for a time.

At the completion of his education, God appears to him in the burning bush as "I AM," the self-existent and self-consistent covenant-making God of Israel, and commissions him to go to his people as God's ambassador. But Moses feels his inability for this great mission, and says he is not eloquent, but slow of speech. He had learnt his lesson well.

[1] Acts vii. 22.

At one time he was ready to go before he was called, but now he is emptied of self and therefore ready to be filled with the mighty power of God.

He, with his brother Aaron, appears before Pharaoh. The question arises: "Was Pharaoh's person accessible to a shepherd from Midian? Could he gain an audience with him?" We know the kings of Babylon had a cabinet and ministers, by whom business was transacted, and they only received petitions from their subjects in the following terms: "May my Lord the King give orders to the Minister of the State or Controller of the Palace," so that no subject had access to the king of Babylon, excepting through intermediaries. But it was different with the kings of Egypt. They would grant an audience to their humblest subjects; so Moses and Aaron can approach his presence, even carrying their shepherd's crook!

In Ancient Egypt people carried their staff or stick in their hand, and guests visiting the houses of great people left their sticks with slaves stationed at the gate for the purpose. In the case of Moses and Aaron, they were not guests, and therefore appeared before Pharaoh with their sticks in their hand, as the messengers of the God of the Hebrews.

Pharaoh wanted to know who their God was, and whether their mission were genuine or not; Aaron, in reply, shows his credentials by throwing his stick down, and its becoming a serpent.

There was in Egypt at this time a college of learned men, who were divided into three classes, the *Rechiu Chatu*, meaning "people who know things"; the *Chartom*, or the "bearers of sacred words," generally applied to the priestly caste; the *Chesef*, or "the repellers of evil things." These latter exercised magical and supernatural powers by the help of spirits, on behalf of both the living and the dead. Many chapters of the ritual are in themselves regular magical exorcisms for repulsing monstrous things. Magic was used to protect the mummies against wild beasts, serpents, etc., so that exorcism and incantation were the duty and hourly work of these Chesef.

Pharaoh at once sends for these sorcerers and magicians to repel both the influence of Moses and Aaron and this monster.[1] Here begins a series of miracles and plagues. By these signs and wonders God showed to both the Israelites and Egyptians the nothingness of the gods of the Egyptians; for all

[1] Exod. vii. 2.

these plagues were judgments on the gods and religion of Egypt. God says: "Against all the gods of Egypt will I execute judgment." [1]

The Egyptian religion was Philosophic Pantheism, which degraded what was high by exalting what was low. It deified nature and undeified the Creator. All the natural forces, as the sun, moon, rivers, etc., and all the brute creation were deified. The Egyptian kings identified themselves with the gods, and were looked upon as the image of them. Lucian, the Greek writer, says: "You enter a magnificent temple glittering with gold and silver. You look there for a god, but are cheated with a stork, an ape, or a cat." Clement of Alexandria says: "You enter a magnificent temple, draw aside a small portion of the veil; it convulses us with laughter, for the god we sought is not there, but a crocodile, or a serpent, or some such animal." Herodotus says: "If a person kills one of these sacred animals intentionally the punishment is death, but if unintentionally he pays a fine imposed by the priest."

So when Moses asks Pharaoh to allow the Hebrews to go and sacrifice to their God, and Pharaoh suggested they should do so in the land of Egypt, Moses

[1] Exod. xii. 12.

said, "It is not meet so to do, for we shall sacrifice the abomination (gods) of the Egyptians to the Lord our God before their eyes, and will they not stone us?"[1]

There is no need here to dwell on the ten plagues; it is enough to say that every one of the plagues was a judgment upon some Egyptian deity, and was thoroughly Egyptian in its character.

At this time the Pharaohs had their court at Zoan, about seventy miles north of Cairo, so that the interview with Moses and Aaron, and a great number of the signs and wonders of God were witnessed in that city. "Marvellous things did He . . . in the land of Egypt, in the field of Zoan."[2]

When the plague of boils came "the magicians could not stand before Moses because of the boils, for the boil was upon the magicians."[3] This incident can only be explained by a knowledge of the customs of ancient Egypt. These magicians were not priests alone, but *high* in the priestly rank. These ulcers were a defilement and prevented the priests from discharging their sacred duties, as the regulations for their ceremonial cleanliness were most stringent. "The priests," Lenormant says, "were obliged to

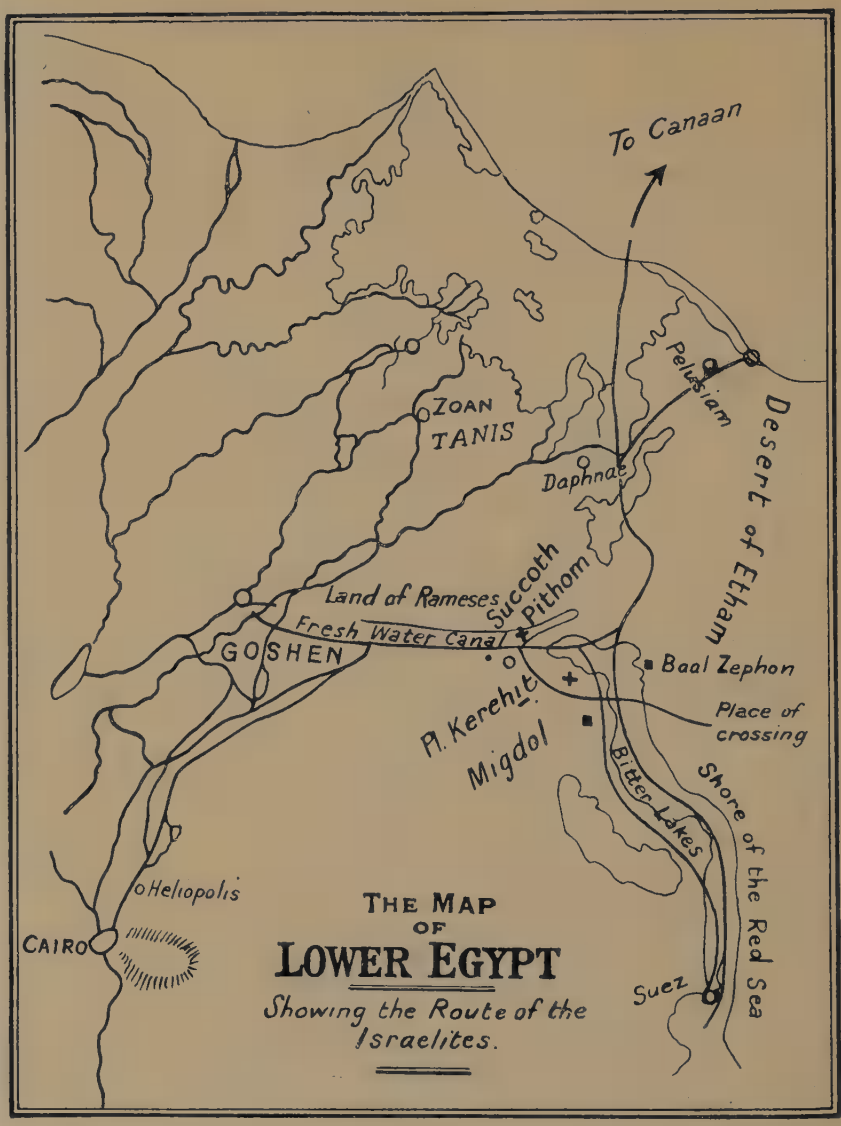
[1] Exod. viii. 25, 26. [2] Ps. lxxviii. 12. [3] Exod. ix. 11.

be scrupulously clean in their person and clothing. They shaved the whole body every other day." "Their dress," Herodotus says, "was entirely of linen, their shoes of papyrus plant, and they bathed twice a day and at night."[1] So these magicians were defiled by the boils and therefore could not perform their priestly duties.

EXODUS OF THE ISRAELITES

Tradition fixed the crossing of the Red Sea at the Suez Canal. That would involve too long a journey for a large mixed multitude such as Israel was, to accomplish in so short a time—sixty miles in two marches! But now the excavations in Pithom have aided us by giving a definite starting point, enabling us to know the distance traversed to the sea. In Exodus xii. 37, we read "The children of Israel journeyed from Rameses to Succoth." Succoth is the Hebrew form of Thukot, the region where Pithom was built. Rameses probably meant the land of Rameses. Professor Flinders Petrie places it nine miles from Succoth, so with the name of Succoth or Pithom we have a definite starting point. For Pithom, and the Succoth district, were near the

[1] *Ancient History*, vol. i. p. 91.



THE MAP
OF
LOWER EGYPT

Showing the Route of the Israelites.

head of the gulf, which, as geologists like Du Bois Ayme, Linant Bey, Professor Hall, and Sir William Dawson have clearly proved, extended much further north than it does now. Roman inscriptions also have affirmed that it did so even in Roman times.

The second march was from Succoth in a north-easterly direction along the Sweet Water Canal, to Etham, on the edge of the wilderness at the north end of the Red Sea. Etham (Egyptian Khetem) was a fortress built by Pharaoh on the main road to Palestine, or the way " of the land of the Philistines." This road had been traversed for ages by caravans, merchants and armies, and was the very road Jacob had taken when he came to Egypt. It was a short and direct route to Palestine : but the shortest way is not always the easiest or safest way. The great danger of this route was the fortress of Zar, which had a large Egyptian garrison ; and besides this, the swift chariots of Pharaoh, should he desire to overtake the fugitives, would easily catch them up along the road, as with the women and children they could scarcely cover more than ten miles a day.

So " God led them not through the way of the land of the Philistines, although that was near, for God said : " Lest peradventure the people repent when

they see war and they return to Egypt."[1] But they were ordered to retrace their steps and to "encamp before Pihahiroth, between Migdol and the sea." According to an inscription Pihahiroth was a shrine of Osiris, eighteen miles from Succoth. The Septuagint translates it as "the farm," and we learn also from a papyrus that all this pasture land was royal property, it being spoken of as "the farmstead of Pharaoh." Migdol was a military watch tower, for the purpose of keeping watch lest Bedouins from across the sea should come over when they had an opportunity, to pillage the royal domains. Several papyri are in the British Museum which give information about Migdol. In one of them a scribe was going after two fugitives, and was informed in Succoth that they had crossed the sea at the north side of Migdol.

It may be asked why this spot was chosen and pointed out to Moses with such accuracy. The reason was that here the sea receded under the influence of the wind. Travellers in Egypt have often noticed when a strong wind blows from a certain direction the sea recedes, sometimes for a great distance, and returns on a change of wind. The effect

[1] Exod. xiii. 17.

of the water rising like a wall indicates that there was a stream or current which could only be produced by the tide. There are authenticated reports of the opening of the Rhone at Geneva under the influence of a very strong wind, which distinctly state the people could walk from one bank to the other, and that the water looked like a wall.[1] So late as January, 1882, a large expanse of water about five feet deep, near the Suez Canal, was subjected to such a strong gale from the east that by the next morning it had been entirely driven away, and men were walking about on the mud where the day before fishing boats had been floating.[2]

"And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all the night, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall unto them on their right hand and on their left."[3] The Egyptians coming in the dark could not see the shoreline, but blindly followed on the trail of the Israelites, beyond the line of safety; they lost the wheels of the chariots so that they drove heavily, and

[1] Ed. Naville, *Archæology of the Old Testament*, p. 108.
[2] *Transactions of Victoria Institute*, vol. viii. p. 267.
[3] Exod. xiv. 21.

the wind ceasing, after the Israelites had crossed safely over, the sea returned to its strength, and the Egyptians were overwhelmed by the raging water. The miracle of the crossing of the Red Sea consisted in the sending by God of the east wind at the right moment and in the causing of it to cease at the critical time.

There are some critics who maintain that the story of the Exodus was written many centuries after the event by a Babylonian Jew in Babylonia at the time of the Exile. But how could such a man, living so far from Egypt, and so many hundreds of years after, have a knowledge of the life, customs, and minute details that to-day so perfectly accord with the monumental facts?

Flavius Josephus, a Palestinian Jew and historian, wrote about the journeying of the Hebrews from Egypt. He possessed better qualifications than a Babylonian Jew; he lived nearer Egypt, and had intercourse with and knowledge of Jews at a time when they had been in Egypt for 300 years, and there was still a colony there. But what a blunder he makes when he states that the Israelites took the journey from Letopolis,[1] where Babylon (Egyptian) was built, and

[1] *Antiquities of the Jews*, Bk. II. chap. xv.

that the third day they came to Baal Zephon. To begin with Letopolis lay on the west of the Nile under Cairo, whereas Babylon was on the east side of the Nile above Cairo, and the journey from Letopolis to Baal Zephon would be a physical impossibility for a mixed multitude with flocks and herds to accomplish in three days! The monumental witnesses utterly disprove his statement.

If Josephus with his great advantages could fail, what chance had a Babylonian Jew? Assuming that a Babylonian Jew, after many centuries, did visit Egypt, to collect his materials on the spot, whence could he obtain his information? There is no connected history of Egypt in the strict sense of the word; the only fragments of Egyptian history were those afforded by the monumental writings, which were under the charge of priests, in temples, burial places, etc. A foreign Jew could not have access to such writings: even supposing he could, the events of the time of Joseph would be written in hieroglyphics which a Jew of the Captivity could not possibly decipher. Again, although the Hyksos dynasty reigned for 511 years, there are scarcely any records left of it, as it was so hated by the Egyptians that at its expulsion every trace of its history was

destroyed or effaced—that it might not even be remembered. Probably the same fate befel the records (if there were any) of its kinsmen the Israelites who had lived under its rule at the same time.

Since the idea that a Jew of the later Captivity copied an old document is thus excluded, it remains that oral tradition must have been followed either five or nine hundred years later.[1] It is most improbable, not to say impossible, that tradition should have remembered, for instance, the details of the first three marches, the sudden change in the direction followed, and the zig-zagging in the land, suggesting to Pharaoh the idea of following them, etc. Surely the story of the Exodus could only be written by *an eyewitness*, by one who trod the soil, breathed the air and lived the life of Egypt. This author could be no other than Moses, the Hebrew Liberator.

THE WANDERINGS OF ISRAEL IN THE DESERT

A great number of the forty-two stations of the Exodus mentioned in Numbers xxiii. have been identified by recent discoveries.

After crossing the sea the Israelites came to Baal

[1] Naville, *Archæology of the Old Testament*, p. 104.

Zephon, where apparently there was a shrine of *Baal of the north.* The corresponding goddess Baalit of the north is named, along with the god of Goshen, in an Eygptian papyrus of the new kingdom. There is still a shrine there at the present time to which Bedouins make their pilgrimages. Baal Zephon gives us the direction of the journey which the Israelites took; as we read: "They went out into (toward) the Wilderness of Shur."[1] They did not turn up to the north towards Palestine, but towards the south, where there was a plain between the sea and hills on the east.[2]

After journeying for three days they came to a place called Mara. Ten miles a day for a mixed multitude is very fair travelling in the East. Mara is identified with Ayun Mousa (Wells of Moses) which is twenty-seven miles from Baal Zephon, and some of the wells here contain bitter water. In the East the water is either drinkable or undrinkable, and is called accordingly *sweet* or *bitter* water. By God's intervention this well water became drinking water. There are still some olive and fig trees here; it was a pleasant resting place for Israel after three days' journey.

[1] Exod. xv. 22.

[2] Prof. Palmer, *Ordnance Survey of Sinai*, p. 72.

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"And they came to Elim," which is identified with Wady Gharendel, and where there is still a brook and a few stunted olive trees.

From Elim to Mount Sinai there were two roads, one viâ Sarabat-el-Khadim, which was only forty miles, the other viâ Wady Taiyebal which was a much longer and less direct route to Sinai. They took this latter road, guided either by intimation from God, or by local knowledge. For by the shorter route they would have had to journey over rugged passes, loose sandstones, and by overhanging precipices, and also, as has lately been discovered, there were copper mines worked by Egyptians and protected by Egyptian soldiers along that road; these miners have covered the rocks in that neighbourhood with hieroglyphs. This road therefore was at once both difficult and dangerous.

But the selected way led them into the broad Wady Feiran by the sea, twelve miles long and four miles broad, where they stayed for some time. After leaving this wilderness they came to Rephidim.[1] Professor Palmer, speaking of Rephidim, says: "It is a large fertile tract, with palm groves for miles along the valley: one of the most fertile parts of

[1] Exod. xvii. 1.

the peninsula, one which the Amalekites would be anxious to preserve from invaders." Mr. Holland, one of the surveyors of Mount Sinai, found a great number of ruined buildings here, probably the remains of Amalekite habitations, and inscriptions prove that these tribes warred with Egypt from early times. "It is significant," says Professor Palmer, "that in the Wady Feiran, before the fertile part of the valley commences, I discovered a rock which Arab tradition regards as the site of the miracle mentioned in Exodus xvii. 6. This rock is called Hesy-el-khattatin." He also regards Jebel Tahuneh (Windmill Hill), which is about 700 feet high, on the north side of the valley, as the place of Moses' intercession at the time of the battle.[1]

The last verse of this chapter has, "The Lord has sworn that the Lord will have war with Amalek from generation to generation." The reason is given in the margin "because his (Amalek's) hand is against the throne of Jehovah," etc. God was founding His kingdom upon the earth, and had chosen this people that He might redeem the world through them, but Amalek came to defeat God's purpose by putting his hand against this chosen people; hence they merited God's displeasure.

[1] Exod. xvii. 10.

We now come to another important station, and that is Mount Sinai. Mount Horeb implies more or less a range of mountains in the heart of the peninsula, while Sinai is one particular mount from which the Law was given. This mountain was 6,500 feet high, and stood 2,000 feet above the surrounding valleys: in which latter there was ample room for the encampment of a large multitude. On the south side of the mountain the Wady Sebaiyeh, a very large plain was situated; it could both accommodate a large host and also provide them with pasture.

From Sinai the journey was resumed, and the next stopping place of importance was Kadesh-barnea, which is identified with Ain Kadis, the exact Arabic form of the Hebrew Kadesh: it was first discovered by Dr. John Rowlands in 1844, and later on by Dr. Trumbull, who remarked that "Kadesh has an oasis unapproached by anything I have seen in the Desert since leaving Rephidim; shrubs everywhere in great variety, fig trees and wells. This place was for a long time the centre of the tribal encampment of the Israelites."[1]

[1] *The Quarterly Statement of the Palestine Exploration Fund in* 1881, p. 210.

THE TABERNACLE IN THE WILDERNESS

A great part of the book of Exodus together with the account of the Tabernacle is attributed by the Critics to a date much later than that of Moses. Wellhausen fixes it at about B.C. 444. Ezra is generally supposed to be its author, and many critics believe that the Tabernacle in the Wilderness never existed at all! But the Tabernacle is realistic and *its realism is that of the Wilderness*, and wanderings and nomadic life. The outer construction of the building in Hebrew is called Ohel, i.e. a tent. The name of the inner part of the Tabernacle in Hebrew is Mishkan, a dwelling place. God said: "Let them make me a tent that I may dwell among them." [1]

The conception here is quite nomadic, suiting the environment. In Arabia and the Sinaitic Peninsula, various tribes live in tents, each community having the tent of its sheikh in the centre of its tents. So God, after making a covenant with the Israelites at Mount Sinai, became their God in a special way and they became His people. Here begins the Theocracy of Israel.

[1] Exod. xxv. 8.

As they were living in tents, God, as their King, pitched His tent in the midst of them: also teaching the people, who had but recently left an idolatrous country, that He was not the god of a Deist—far away—oblivious of His creatures: nor the god of the Pantheists, who is confused with His creation: nor was He the god of the Polytheists, one of many gods and many lords: but He was a personal, present, and living King, dwelling in the midst of His people, accessible to all, and ready to counsel. With all that he was a Holy Being.

The structure of the tent is also *a product of the wilderness*. The ancient nations of Babylonia and Assyria would generally only build the temples of their gods of *cedar wood*, even if the cedar had to be brought from so great a distance as Lebanon. An Israelite in later times could never conceive the fitness of any material other than *cedar* for a dwelling place for God! We learn from the recently discovered Elephantinê Papyri that a Jewish colony sojourning in the south of Egypt about B.C. 500 built a temple to Jehovah of cedar wood. But this tent here in the wilderness was not of this wood, but of acacia (shittim) wood, which is found in the Sinaitic Peninsula in abundance. It is not a Palestinian

tree, although occasional specimens are found here and there in Palestine.

The other materials of the tent were entirely of Egyptian origin. The metals used consisted chiefly of gold, silver and brass beaten with a hammer, in which art the Egyptians were highly skilled. Egypt too was the centre of the manufacture of linen: and no doubt the Israelites during their long sojourn in Egypt had become familiar with these arts. Also the patterns on the curtains, the laver, the flowers, the figures of cherubims, the golden bells fringing the High Priest's robe, all bear the influence of Egypt. We cannot fail to notice how admirably the Biblical description of the Tabernacle harmonizes with the conditions and circumstances of the Desert and Egypt. It is most surprising to think that the critics should not accept what is so natural and simple an account, but must go out of their way to believe that a narrative, with its intimate environment of Egypt and the Desert, could be conceived and produced hundreds of years afterwards by a Jew living in Babylonia under Persian influence, amid utterly different environments.

When the Israelites were at Kadesh, they were only fifty miles from Beersheba. They sent spies to spy out the land; and here they displayed a fine

piece of strategy. We read that the spies were to start *southwards*, although Palestine lay to the *north* of them![1] Why was this? News of the encampment of Israel at Kadesh had reached the ears of some warlike tribes living in the Negeb, or south country as that district was called, and they were much alarmed at the news, and probably all the roads to the north were closely watched by them. So the spies started in a southerly direction, and turning to the east later, for some distance, came by the east of Jordan and the Dead Sea and entered Palestine north of the Lake of Galilee, thus approaching the Negeb as ordinary wayfarers from the north; and so no suspicion would attach to them, as there would be nothing to connect them with the encampment of the Israelites on the south of the Negeb. And thus they were able to explore the country thoroughly. We shall now see that the Israelites entered Palestine opposite Jericho after starting by the same route as the spies had done.

The Israelites, on leaving Kadesh, turned to the south and then to the east until they reached the land occupied by the Amorites, to the king of whom they sent a request that he would allow them to pass

[1] Num. xiii. 17–21.

through his country.[1] Instead of doing so Sihon gathers his army together and comes and fights with Israel. "And Israel smote him with the edge of the sword, and possessed his land."

We have previously noticed that the Amorites dwelt in the west part of Palestine before the time of Abraham, and that the king of Elam was called the "father of the land of the Amorites." But this part of which we are talking is the eastern part, and this eastern side of Jordan had been occupied by the Moabites and Ammonites! Here recent discoveries prove the accuracy of the Bible account. George Adam Smith says: "Formerly all the country from the river of Jabbok to Ammon belonged to Ammon and Edom, but shortly before the Israelites arrived, Sihon, an Amorite king from Western Palestine, had driven Moab southward and Ammon eastward, and had founded a kingdom between the two rivers."[2]

The above author also mentions the subterranean cities as being one of the wonders of Eastern Palestine, with their labyrinths of streets, shops, and houses.[3] Mr. Oliphant writes: "A large part of the people of Horan still live in caves, and there can be no doubt

[1] Num. xxi. 21, etc.

[2] *Historical Geography of the Holy Land*, pp. 557, 558.

[3] P. 576.

that in these ancient times, the population lived principally in these subterranean dwellings, the massive entrances to which were slabs of stone."[1] He also gives us a very fascinating account of Wetzstein's description of the subterranean city of Derat. "I visited old Edrei (Numbers xxi. 33) the subterranean residence of King Og. Two sons of the sheikh of the village accompanied me; one was fourteen, the other sixteen years of age. We made our way to a very narrow passage, where we were compelled to lie down flat and creep along, and we found ourselves in a broad street which had dwellings on both sides of it whose height and width left nothing to be desired. The temperature was mild, the air free from unpleasant odours. Further along there were several cross streets, and my guide called my attention to a window or hole in the ceiling for air. Soon after, we came to the market-place, where for a long distance on both sides of a pretty broad street, there were numerous shops in the walls, exactly in the style of those which are seen in the Syrian cities. After a while we turned into a side street, where a great hall, whose roof was supported by four pillars, attracted my attention. The ceiling was formed of a single

[1] *Land of Gilead*, p. 103.

slab of jasper, smooth, and of immense size, in which I could not perceive the slightest crack. Before we reached the middle of this subterranean city my attendant's light went out; as he was relighting it by mine, it occurred to me that possibly both our lights might be put out, and I asked the boy if he had the matches. He replied 'No.' So I said, 'Could you find your way back if our light should be put out?' 'Impossible,' he replied. I began to feel alarmed in this underworld, and urged an immediate return; after a sojourn of more than one and a half hours in this labyrinth I greeted the light of day."

It is very probable that, at the approach of the Israelites, some of the Amorites hid themselves in these cities, and this supposition throws light on the following passages: "I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites."[1] These hornets, or Oriental wasps, entering these ancient trenches, forced the hidden population out to fall before the Israelites. "The people of whom thou art afraid the Lord thy God will send the hornet among them until they that are left and hide themselves from thee be destroyed."[2]

"Balak, the son of Zippor (king of the Moabites),

[1] Josh. xxiv. 12. [2] Deut. vii. 20.

saw all that Israel had done to the Amorites, and . . . was sore afraid . . . and distressed. . . . He sent messengers therefore unto Balaam."[1] The name of *Balak* is well known in ancient times. On the back of a papyrus now in the British Museum, there is a note of certain despatches which were sent to Palestine by the Egyptian governor, in which the first part of the name appears, Bal; the rest of the name is effaced, but "son of Zippor" still remains.

Balak sends for Balaam, to use enchantment against Israel. We read he came from Pethor. Dr. Hincks, of Dublin, identified Pethor with Petru, on the western bank of the Euphrates, between the upper course of that river and the Khabour river. Shalmaneser II says it was called Pethor by the Hittites, and it is also mentioned by Thothmes III.

On Balaam's arrival he found the Israelites had already pitched their tents in a well watered glen, which is now called the Springs of Moses, and he exclaims: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes, which the Lord hath planted, and as cedar trees beside the waters."[2]

[1] Num. xxii. 2–5. [2] Num. xxiv. 5, 6.

Again, we read how Balaam goes with Balak, building altars in various localities, offering sacrifices at the shrines of Baal and Peor. This is wonderfully corroborated by the discoveries on Mount Nebo. Here there are numbers of shrines, even bearing the names of Baal and Peor. Here there are many ancient stone altars still standing; particularly we may mention one circle of stones 500 feet in circumference. The efforts of Balak were of no avail against Israel. "Surely there is no enchantment against Jacob."[1] God's purposes must still be fulfilled.

Just one more glance at this memorable mountain. When Moses went up from the plains of Moab, all Israel is on the point of entering the Promised Land, but their leader, Moses, the liberator of the nation, must proceed no further than Mount Pisgah, a projecting spur at the end of Nebo, and from there catch a glimpse of the land flowing with milk and honey. The atmospheric conditions of the East would allow him to see a great part of Palestine from this height.

[1] Num. xxiii. 23.

CHAPTER V

The Conquest of Canaan

FOR a long time the question amongst scholars has been: "At *what date* did the Israelites leave Egypt?" At the present time no definite agreement has been arrived at. But the majority of the scholars take Rameses II to be the Pharaoh of the oppression, and his son Menepthah to be the Pharaoh of the Exodus—about 1270 B.C. This is based on the assumption that Pithom and Raamses were built by Rameses II. But even if he claimed the building of these cities, his claim should be received with caution, as it is well known he was given to placing his name and claiming as his own work many buildings including that even of his own father!

From the light shed by archæological discoveries, I would prefer to adopt a little earlier date for the Exodus. In the first place we have the discovery of the stele of Menepthah by Professor Petrie in 1896, in which Menepthah enumerates his conquests

in Palestine, amongst which he says, " Israel is lost; his seed is not "; therefore Israel was already in Palestine in his time. This of course is vigorously explained away by various scholars, who say that " some of the Israelites never went down with Jacob but remained behind in Palestine; or, that some left Egypt at the expulsion of the Shepherd Dynasty. But there is no historical, monumental or Biblical foundation for these conjectures, and when the main body of Israel entered Palestine, and it was divided amongst the twelve tribes, we neither see nor hear anything of any other Israelites, who surely would have had a voice in the division of the country!

Again, the Exodus could not have been in the time of Menepthah, for when the Israelites enter Palestine they meet no Philistine force; because these latter occupied the Maritime Plain of Palestine in the reign of Menepthah's successor, Rameses III, and Menepthah's reign being a short one, the Israelites could not have reached Palestine before the Philistines did unless they had left Egypt some long time *before* Menepthah. Also we have a date given us in the Bible: " It came to pass in the 480th year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over

Israel . . . . that he began to build the house of the Lord."[1] Now Solomon's reign is placed at 1008 B.C., and the date of the beginning of the Temple was 1004 B.C. This date was 480 years after the Exodus, thus placing it at 1484 B.C.; deducting from this forty years for the Wandering, we have the date for the conquest of Palestine, 1444 B.C.

We shall see that this Biblical date was a propitious one for such an event. About now Egypt, from a military point of view, was helpless to prevent the conquest of Palestine, although it was under its suzerainty; for the ruler in Egypt was Amenophis IV, an ardent religious reformer, who came to the throne at the age of fifteen years, and denounced all the gods of Egypt, including Amen, the king of gods, of Thebes; and who established, at least during his lifetime, the worship of one god, who manifested himself through the medium of the visible disc of the sun, which was called Aten-ra. He styled himself Akhenaten, or "one who is pleasing to the sun disc." He says in one place:—

> How manifold are all thy works.
> They are hidden from us,
> O thou only god, whose power no other possesses;
> For thou didst create the world according to thy desire.

[1] 1 Kings vi. 1.

Akhenaten, or Amenophis IV, was more of a monk than a soldier and occupied himself in propagating his religious ideas and building temples to Aten-ra; therefore he estranged both the people and the army from himself; he built a new capital at Tel-el-Amarna, 170 miles south-west of Memphis, his ancestral capital.

About this time we have the monumental record of the invasion of Palestine by people called Habrai, who are now identified by a great number of scholars with the Hebrews. There came many letters from the petty chiefs of Palestine to their suzerain lord at Tel-el-Amarna (about 300 were found there a few years ago), several of which were from the king of Jerusalem, who said in his first letter: "The Habrai have taken some of the cities of the king, send some troops; if no troops be sent this year, the whole of the land will be lost." There was no reply, nor were any soldiers sent. The second letter said: "The cities of Gezer, Ashkelon and Lachish are supplying the Habrai with food. Caravans have been robbed. Pray send some soldiers!" Evidently there was no reply to this letter. He sent a third letter, in which he informed the king that Gezer had been captured by the Habrai.

There can be no doubt that these Habrai were

the Hebrews, invading Palestine under Joshua. It is no wonder that such a far-reaching conclusion as this should have been treated with the utmost caution at first. But many who had doubted now admit the cogency of the identification, which is accepted by competent authorities. Professor Hommel at first inclined to the date of Menepthah, in his book *Ancient Hebrew Traditions*, but he gives his reason for changing his view in the *Expository Times* of February, 1899. Besides Professor Hommel many leading scholars, such as Steindorff, Zimmern, Max Müller, Colonel Conder and Professor Orr hold the latter date as the time of the conquest of Palestine.

By adopting the date of Amenophis for the Conquest, we have also light thrown on certain interesting incidents at the time of the Exodus. Going back from this date Thothmes III becomes the Pharaoh of the oppression. A picture has been discovered, dating from his time, showing a number of men of Semitic type making bricks under the supervision of a taskmaster. If Thothmes III were the Pharaoh of the oppression, Thothmes I must have been the Pharaoh at the time of Moses' birth, because when he appeared before the oppressor he was eighty years old. Now Thothmes I had a daughter who was a most remarkable

woman, and was associated with her father in the government. This daughter—Hatasu—shared the throne with Thothmes II; during the minority of Thothmes III she ruled alone, adopting the masculine garb and being addressed as "he." It would be she who found Moses, and adopted him as her "sonnie."

The letters I have referred to above, from the Palestinian chiefs to Pharaoh, throw a flood of light on the confirmation of the Biblical narrative of the Conquest. The letter from Jerusalem referring to the capture of Gezer by the Habrai corroborates the Biblical statement that the Hebrews did not enter Palestine from the south, as otherwise Jerusalem and Hebron would have fallen first, as the city of Gezer is 19 miles north-west of Jerusalem, and so the direction of entry was from the north-east.

Again, both in the Tel-el-Amarna letters and the list of Thothmes III, a great number of cities are mentioned, such as Jerusalem, Lachish, Megiddo, Gezer, and Gaza, etc. Many of these cities also have been brought to light by recent excavations. Lachish, the present Tel-el-Hesy, was discovered in 1890 by Professor Petrie: Gezer was discovered by M. Clermont-Ganneau in 1871: Jericho by Professor Sellin in 1908; Bethshemesh by Dr. Mackenzie

in 1911 : Taanach by Professor Sellin in 1902 : Megiddo by Dr. Schumacher in 1905.

Most of the objects found in these cities agree in their witness that the arrival of the Israelites was at a certain period, as well as in illustrating other incidents recorded in the Bible. Take for instance the silent witness of the walled cities of Canaan! The spies reported "The cities are great and walled up to heaven."[1] The first city taken by the Israelites after crossing the Jordan was Jericho. Excavation there by Dr. Sellin showed a well-preserved city wall built upon a foundation of loam and gravel 3 or 4 feet thick. Upon this was a wall of stones and rubble, 6½ to 8 feet thick, and 16 feet high; upon this again a brick wall, 8 feet high, and 6½ feet in thickness was reared, making a total height of 24 feet. This wall bulged outward, thus making the scaling of it impossible. We find at Gezer a similar wall, 10 feet in thickness, with a number of small crudely built houses, containing beads, pottery and other relics of the time of Joshua. Probably similar structures were on the walls of Jericho, for we read in the story of Rahab, "Her house was upon the town wall."[2] The walls at Megiddo were found to be 26 feet thick!

[1] Deut. i. 28. [2] Josh. ii. 15.

Entrances to Rock Dwellings.

Bethshemesh had a stone wall and a strongly fortified gate, and the wall at Lachish had twenty-four battlements.

These cities might be called "history in layers," as we can read their strata like the pages of a book. Take the city of Gezer. The excavator sinks a shaft, and lays bare the section of various cities built on the top of each other in the process of time, and we read them from bottom to top. What do we learn? We learn that it had been occupied by a *non-Semitic people*, of comparatively short stature, *who dwelt in caves*. By looking at the ruins of Megiddo we learn more about them. We find their principal means of subsistence was the chase. The animals hunted afforded both meat for food and skins for clothing. The skins were sewn together by means of bone needles, many of which have been recovered. They had also hand-made pottery, flint instruments and millstones. The traces of these same people occur in other cities, both in the north and south of Palestine.[1]

It is interesting to note that in one of the caves pig bones were discovered! which indicates that these early people were a Hamitic race, for the pig

[1] Macalister, *History of Civilization in Palestine*, p. 8.

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was a pre-Semitic sacrificial animal, and Macalister remarks, by way of suggestion, that this may explain the peculiar detestation in which the pig has at all times been held by the Semites. These people, unlike the Semites, cremated their dead, apparently in a special cave prepared for the purpose: the burial cave at Gezer measures about 30 feet by 24: and they deposited vessels containing food and drink for the consumption of the deceased, showing plainly their belief in a future life.

One of the most interesting caves was discovered in 1907, 130 feet below the surface; it contained a spring of water and was reached by means of a tunnel 219 feet long, 23 feet high and with a span of 12 feet 10 inches. The work of cutting this long tunnel through the hard rock implies a proficiency in the art of engineering among this very early people, whose date is estimated at about B.C. 3000. The presence of this Hamitic people at this early time confirms the Biblical statement: "The sons of Ham—Cush, Mizraine, and Phut, and *Canaan*." [1] So the first inhabitants of the land of Canaan were Hamites, and not Semites.

The next stratum above the cave dwellers shows

[1] Gen. x. 6.

the *influence of Egypt* by the numerous *scrabs* from the period of the Twelfth Dynasty to that of the Nineteenth, that is to the time of Joshua.

The stratum above this Egyptian period gives us traces of *the Israelites*. The portion of a mould has been found designed for casting jewellery, belonging to the Israelitish period. Also amongst other objects the clay model of a boat, 7 inches long and 3 inches broad, pointed each end, and with a prominent keel; in this connexion it is interesting to note that Hiram, king of Tyre, sent his servants—ship men—who had knowledge of the sea, to Solomon.[1]

In the next layer we see Phœnician influence; and above that we find traces of the Greek occupation in the Cypriot pottery, and other Grecian relics.

In some of these cities the traces of the Israelites and Canaanites are side by side for some time, showing that the occupation by the former was gradual—they had not completely ousted the natives;[2] this is evident in the city of Gezer. In other cities, notably in Jericho, the traces of the Canaanites cease abruptly, and those of the Israelites begin, showing that the latter destroyed the natives at one blow.[3]

The Israelites could not drive out the Canaanites,

[1] 1 Kings ix. 27. [2] Josh. xvi. 10. [3] Josh. vi. 20, 21.

who dwelt in the lowlands, because they had iron chariots.[1] Thothmes III, the Pharaoh of the oppression, says, speaking of his campaign in Palestine, that he brought back from Megiddo alone, 900 chariots, not only of iron, but many *plated with gold and silver*.

We will now look at the religion of these Canaanites. We find amongst their rites that of Human Sacrifice, used *to propitiate the gods at great crises* and as *Foundation Sacrifices*, to ensure the stability of the structure or building, and the welfare of those about to occupy or use it (Professor Driver).[2] The mutilated skeleton of a boy has been found in Gezer under the foundation of a house, and in Jericho a similar skeleton under a foundation. The idea of a Foundation Sacrifice still lingers in that part of the world, for we note that as recently as 1898 a sheep was offered at the building of a jetty for the landing of the German Emperor at Haifa. With regard to the propitiation of the gods at any great crisis, excavation at Gezer revealed a whole cemetery of jar-buried infants, underneath the High Place of Gezer. At Taanach near the rock altar of their shrine similar remains have been discovered, also at Jericho. Evidently these had been offered in sacrifice to their gods. We read

[1] Judges i. 19. [2] Schurich Lecture, p. 71.

that Mesha, king of Moab, when sore pressed by the Israelites, took the eldest son (of the king of Edom) and offered him for a burnt offering upon the wall.[1] We have "Even their sons and their daughters they have burnt in the fire to their gods."[2] Micah, many centuries after, referring to this custom, says: "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?"[3]

Many of the ancient *High Places* have been discovered in these old cities; one of these at Gezer consists of a row of eight huge stones, and the stumps of two others. A similar thing has been found also at Taanach. The largest of the Gezer stones is 10½ feet high, 4½ feet broad, and 2½ feet thick: they stand upon a pavement under which a brick of pure gold was found; it is believed that the Canaanites looked upon these stones as the dwelling-place of their gods. One of these unhewn stones is well polished and smoothed by anointing with blood and oil, and also by the repeated kissing of the worshippers. This reminds one of the words of God to Elijah: "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which

[1] 2 Kings iii. 27. [2] Deut. xii. 31. [3] Micah vi. 7.

hath not kissed him."[1] The Tel-el-Amarna Tablets give us a list of the gods who were worshipped in Palestine, amongst whom were Rimmon of the Assyrians, Hadad of the Semites, Ashtaroth, Ninip, Ammon, Dagon, Moloch and Baal.

The chief object of worship was Ashtaroth. In connection with the High Places there was the *Asherah* or *grove*; this "grove" included the idol enshrined there, a wooden post or tree being the symbol of Ashta. The most licentious worship and orgies were practised round the Asherah. A description of the immoral worship of this goddess given by Herodotus cannot be repeated in this book. That the religious practices of these Canaanites became a snare to the Israelites—"Their gods shall be a snare unto you"[2]—is proved again and again. This fact throws a great light on Israel in the book of the Judges, for they were continually under bondage, in every case as a result of their repeated lapses into the idolatry of their neighbours. "The children of Israel did evil in the sight of the Lord and served Baalim: and they forsook the Lord God of their fathers which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round

[1] 1 Kings xix. 18. [2] Judges ii. 3.

about them, and bowed themselves unto them and provoked the Lord to anger, and they forsook the Lord and served Baal and Ashtoreth . . . and the gods of Syria . . . of Zidon . . . of Moab . . . of Ammon . . . and of the Philistines."[1] But God's purpose that Israel should possess the Land of Canaan still remained.

One writer remarking upon the religious condition of the city of Gezer, says, when we consider all this state of heathendom, we are amazed at the ultimate survival of the high and holy religious ideal of the Israelites; surely the cause must have been the inspiration of the most high God!

The two armies which one might have expected the invading Israelites in Palestine to meet were not there, namely the Egyptian and the Philistine.

The Eighteenth and Nineteenth Dynasty of Egypt, especially Thothmes III, had conquered all the cities of Palestine already mentioned; he had carried his arms so far as the borders of Assyria; we also noticed in the ruined cities the remains of Egyptian influence. Yet Joshua encounters no Egyptian soldier, because the reforming king Amenhotep had, as we said before, no soldiers to send.

[1] Judges ii. 11–14, x. 6.

We have glimpses of the Philistines even in the book of Genesis, but there is no trace of them as a *power* in Palestine. They are not even noticed at the time of the conquest of Palestine by Thothmes. Some of the individual Philistines mentioned in Genesis may have been a group of pirates, who were always harassing the sea coast. A great force of Philistines invaded Egypt viâ Palestine in the time of Rameses III, about B.C. 1196. Greek tradition brings them from Caphtor (Crete), and in Isaiah the Septuagint calls them Hellenes.[1] Professor Sayce moreover describes the Philistines as having typical Greek features. And Jeremiah connects them with Caphtor.[2] Evidently these invaders of Egypt were Cretans, and connected with the Greek race. They came both by land and sea. Rameses III meets them, with his ships and chariots, and inflicts upon them a complete defeat. The foreign fleet was annihilated. The outer walls of the Temple of Medinet Habu are sculptured with pictures of this great fight. We see the bird-beaked ships of the Ægeans, some capsized, some with falling masts; from the crow's nest of one tumbles the feathered warrior of the Philistine transfixed with an Egyptian arrow.[3]

[1] Isa. ix. 12. [2] Jer. xlvii. 4.

[3] H. R. Hall, *Ancient History of Near East*, p. 382.

Having been thus repulsed from Egypt, and not being followed up by Pharaoh, they settled on the maritime plain of Palestine. The Israelites retreated to the hill country, leaving the seaboard to these new invaders, who were more formidable by far than the Amorites or Canaanites, even with their chariots of iron! For these Philistines were used to hill fighting in their native land of Crete, and pursued Israel to the fastnesses which neither Egyptian nor Canaanite had tried to reach. The superiority of the European armature of the Philistines, with their bronze-plated corslet, large round buckler, great broad sword, huge spear [1] (like a weaver's beam), over the feeble weapons of the Semite was so marked that no further reason for their subjugation of a great part of Palestine need be sought. The armour of Goliath the Philistine is a good example of the description here given.[2]

The hostility of the Philistines weakened the Hebrews and exposed them to the invasion and oppression of other nations, until David became king. The time of the Judges was a period of great disorder and anarchy: "Every man did that which was right in his own eyes." [3] In the *Travels of Mohar*, an Egyptian military man, we have an account of his journey in

[1] Ibid. p. 415. [2] 1 Sam. xvii. 5, etc. [3] Judges xvii. 1.

Palestine, at the time of the Judges. He visits Shechem, Bethel, etc., and finds the country full of robbers—and relates how one night his clothes and horse were stolen, and how his servants joined the robbers.

The five Philistine cities in Philistia, about this time, were each ruled by a tyrant "Seren," who was assisted in his government by his lords, and who met together on great national occasions.[1] Excavation in Crete gives us a very fair idea of the civilization of this people. The Palace of Minos, which Sir Arthur Evans unearthed at Knossos, is one of the most interesting of the discoveries of very ancient times. As it stands to-day with its extraordinary complex of halls, staircases, and chambers, descending the slope towards the Kairatos, its outlying buildings (such as the royal village, etc.) are a monument of the phenomenal growth of Cretan civilization. It is far more modern than any Greek building of the Classical Period; or than anything in Italy before the Augustinian age. One of its most modern features is the elaborate system of *sanitary drainage*, a thing unparalleled until Roman days.[2]

In comparison with this wonderful building the

[1] Judges xvi. 5.

[2] *Burrows' Discoveries in Crete*, chaps. i. and ii.

palaces of Egyptian Pharaohs were but elaborate hovels of painted mud! The halls of Knossos were inhabited by a crowd of courtiers and retainers; men and women lived with the king to enjoy the beauties and good things of life. In some frescoes we see men and women attending entertainments; one specially depicts the ladies of the court of Minos sitting at the windows of the palace, openly and unveiled, looking down at the bull leaping and gladiatorial contests.[1] Their dress is extraordinarily modern, with bare necks and arms, but with the ample skirts of fifty years ago, with parallel rows of flounces.

It was these pleasure-loving and theatre-frequenting Philistines who when their hearts were merry said "Call for Samson that he may make us sport."[2] Such scenes were unknown amongst other nations of Palestine. Evidently Samson was brought to a large hall or theatre of these Philistines, and placed between two pillars which supported the building. Judging from modern discovery, these pillars were of wood, resting on stone pedestals. We read that "he bowed himself with all his might,"[3] and pulled these timber pillars off their stone pedestals, causing the collapse of the building.

[1] *Brit. School at Athens*, vi. p. 47.

[2] Judges xvi. 25.

[3] Judges xvi. 29, 30.

CHAPTER VI

An Independent Hebrew Kingdom

PALESTINE, geographically occupying a central position, with Syria and Asia Minor in the north, Egypt in the south, and Babylonia and Assyria in the east, formed a kind of "buffer" state or battle-ground amongst these great nations. From the time of the Elamite kings, B.C. 3000, until the present day, it has been subject first to one power and then to another, and has been coveted by each in turn for its commercial and strategical advantages.

In view of this, was it possible to have an independent kingdom, and would such a kingdom be allowed to enjoy its independence by its neighbours? Here again archæology confirms the record of the Bible, and shows us how it was possible for such a kingdom to exist.

Take Babylon; she had been ruled for 600 years by a feeble dynasty of Kassite kings, and was trembling at the rising power of the Assyrians in the north:

also she was engaged in internal revolutions, rulers contending with each other, etc.; therefore she could not possibly interfere with the affairs of Palestine.

Coming next to Assyria, although a formidable rising power, the rival of Babylon, yet she had fallen into a similar condition of weakness. The successors of Tiglath Pileser were now living in luxury, engaged in building temples, palaces, and planting parks with trees brought from other parts of the world. For a full century they hardly stirred from their luxurious surroundings, so she had no desire to interfere in foreign politics.

In Egypt things were no better: the golden days under Thothmes III and Rameses II had gone. The throne was occupied by a most feeble ruler—Rameses IV, who was spending his days in prayers to Amen, Osiris, and other Egyptian gods whom he thought would grant him length of days. He came at last under the control of the Egyptian priesthood, and a great amount of the wealth and lands of Egypt was wrested from him by them. The High Priest of Amen claimed temporal powers, and eventually actually obtained equality with the Pharaoh, who gradually became his puppet; and at last Herihon, the High Priest, quietly assumed the crown! So

Egypt was divided, the south being ruled by him, and the north by the Tanites dynasty.

So this was a most auspicious time for the rise of a new kingdom in Palestine, and a smaller kingdom in the north in Damascus. Hence we have the golden age of the independent Hebrew monarchy established under David and Solomon. The navy of the latter, with that of Hiram, traversed many seas, bringing treasures from many countries. So long as the great powers remained in their weakness the prosperity and fame of the Hebrew kingdom continued. But alas! the truce of the century was over, at the end of Solomon's reign the great nations were awaking from their hundred years' sleep. The peace and prosperity of Palestine is once more to be disturbed.

The priestly king in Egypt lost his crown, and Egypt was once more a kingdom under Shishak. He at once invaded Palestine, and we have his inscription of the campaign on the walls of the temple of Amen at Karnac,[1] giving us the account of his capture of Jerusalem, and how he plundered the treasures of Yahveh's service (Jehovah's), and there is complete harmony between Shishak's inscription and the Bible record: "And it came to pass in the

[1] Lapsius, *Denkmaeler*, iii. pp. 252, 253.

fifth year of king Rehoboam, Shishak, king of Egypt, came against Jerusalem, and he took away the treasures of the house of the Lord, and took away the shields of gold which Solomon had made."[1] Egypt once more became the principal factor in Oriental politics. Even at the time of Solomon the Hebrews began to put their faith in the broken reed of Egypt, and Solomon contracted a definite alliance with her by marrying the daughter of Pharaoh.

Shishak, after his campaign in Palestine, made no attempt to hold it; and the remaining kings of the Twenty-second Dynasty, who reigned over fifty years, were of no historical importance whatever. Osorkon II built a splendid festival hall at Bubastis, to commemorate his Sed-festival, or a festival held at the end of thirty years to celebrate his peaceful and prosperous reign.

While Egypt is thus living in peace, there was a new phase of politics in the north of Palestine. The *Syrian power* rises in Damascus. Even before Ahab's time it had extended its sphere of influence and dominion over the kingdoms of Israel and Judah. Asa, king of Judah, had appealed to Syria for help against Baasha, king of Israel,[2] and the Syrians in-

[1] 1 Kings xiv. 25, 26. [2] 1 Kings xv. 17.

vaded Israel, and eventually both Judah and Israel had to bow to the power of Damascus.

But now a greater power than Syria swoops over both Palestine and Syria, *the power of Assyria.* The great battle of Karkar was fought in the year 854 B.C., in which Shalmaneser II contended with the Syrian Benhadad II of Damascus, Irkuleni, the Hittite king of Hamath, and Ahab of Israel. An inscription of Shalmaneser II has been found, which says: "I drew near Karkar, his royal city, I revenged and destroyed with fire 1,200 chariots, 1,200 yoke of horses, 20,000 trained soldiers of Bin-Adad-idiri [Benhadad] and 10,000 men of Ahabbu [Ahab] of the land of Sirilites [Israelites]." [1]

The much disputed problem as to the possibility of identifying Bin-Adad-idiri with Benhadad is finally solved by a recently discovered inscription of Shalmaneser II, which has been translated and commented upon by Dr. Landon, who identifies that word with Benhadad.[2]

The battle of Karkar did not put an end to the kingdoms of Benhadad or Ahab. Assyria subjected them to tribute, and otherwise no further molested

[1] *Records of the Past*, new series, iv., p. 39.

[2] Berlin Museum, No. 742.

them. Ahab, finding Syria much weakened after this great battle, thought the moment opportune for the recovery of Ramoth Gilead, which had been taken by the Syrians from Omri, his father; but he was defeated and killed and was buried in Samaria.[1]

SAMARIA

In the year 1908 an expedition was conducted to Samaria by Dr. Schumacher and Professor G. A. Reisner under the directorship of Professor D. G. Lyon, of Harvard University.

The ruins of Israel's ancient capital are to be found on a large isolated hill, some 350 feet high, situated about six miles north-west of Nablus (Shechem). The hill is covered with olive orchards, fig trees and pomegranates, and is said to have been purchased by Omri, who built a town called Shômerôn (Samaria) about 900 B.C.,[2] while Ahab, the son of Omri, built a temple to Baal and also an ivory palace. This site was occupied as the capital of the Northern Kingdom until 722 B.C., when it was captured by Sargon. Subsequently the city was taken by Alexander the Great, but continued to be occupied until the time of Herod, who built it and named it Sebastieh, 30 B.C.

[1] 1 Kings xxii. [2] 1 Kings xvi. 24.

This mound thus contains the remains of four distinct occupations of the city.

In 1909 the chief interest centred round the summit; a wall was discovered, which Reisner at the time believed to be part of the palace of Omri and Ahab, while Père Vincent, a leading authority on Palestinian archæology, shared the same opinion. In a chamber beneath the palace several fragments of pottery, inscribed in Hebrew, were found, while south of the palace a fragment of Cuneiform inscription, with a Hebrew seal stamp, was brought to light. Traces of an ancient Hebrew tower were also discovered. The remains of the wall of the ancient Israelite city were found on the edge of the lower terrace, the western gateway of the city being unearthed at the same time.

But the excavations of 1910 produced by far the most important and positive results so far as Hebrew history is concerned, and have effected the identification of the architectural remains of Omri and his son Ahab. The discovery of an alabaster vase, inscribed with the name of Osorkon II, king of Egypt, who was the contemporary of Shalmaneser II of Assyria and of Ahab, adds additional proof to the identification of Ahab's palace.

Reisner further found a large number of ostraka, inscribed with old Hebrew characters of a particularly fine type. These ostraka were found in the same stratum as that in which the alabaster vase was discovered. The inscriptions are written in ink with a reed pen; the writing is easy and flowing in style; the ink has stood the combined test of time and climate in the most extraordinary manner, and in the majority of cases there is no doubt as to the reading. The proper names found on these ostraka are of the greatest interest, for a considerable number of them occur in the Old Testament—thus, for example, Ahimelek, Ahinoam, Elisha, Asa, Meribaal, Nathan, and Sheba—and what is more remarkable amongst these names is that many of them are compounded with El or Baal, and some of the jar handles bear the Divine name Yahu (Jehovah). Here we have an indication of the state of religion in the time of Ahab.

It was during Ahab's reign that we read of 450 prophets of Baal and 400 of the groves.[1] This worship of Baal was evidently brought this time by Ahab's wife, Jezebel, who was a Zidonian princess[2]; and so the majority of the people worshipped Baal.

[1] 1 Kings xviii. 19. [2] 1 Kings xvi. 31.

Some still followed Jehovah, almost secretly, as they probably were objects of persecution.

The prophet Elijah met Ahab, and prevailed on him to gather these prophets and the people together to Mount Carmel. He then demonstrated to them the false pretensions of Baal's prophets, and won them back to their allegiance to Jehovah, causing the prophets to be put to death. The scene of Elijah's sacrifice is identified with the place called "Mahragah" (place of burning), a cliff near the south-east end of the ridge, 1,687 feet above sea-level and about 1,500 feet above the Kishon, which flows close below. It may be asked, whence did Elijah at such an altitude, and after three years' drought, find the water to fill the trenches round the altar of sacrifice? The answer to this is the discovery of a perennial well by the cliff, which can be seen at the present time.

Centuries have rolled by since the destruction of those priests of Baal, but I have seen, at the present time, the same type of men in the dervishes, in the neighbourhood of Mount Carmel, who, as every traveller must notice, act much in the same way as the priests of Baal did in the time of Elijah. They are called holy men, and one sees them with their peculiar daggers cutting themselves, passing them through

their cheeks, or sticking them into their skulls, and they pray and shout, and work themselves into a frenzy, until at last they fall down quite exhausted.

Another monument of supreme importance referring to the time of Omri and Ahab must here be mentioned. A large stele of black basalt was accidentally found by the Rev. F. A. Klein at Dibon in 1868. Dibon is situated on the east of the Dead Sea, in the territory of ancient Moab. It bore an inscription which proved to be Mesha's own account of the revolt recorded in the second book of Kings, where we read that Mesha, king of Moab, was a sheep master, and "rendered unto the king of Israel an hundred thousand lambs . . . with their wool,"[1] but that when Ahab was dead, Moab rebelled against the king of Israel. After having described himself as a son of Chemosh, the national god of Moab, to whom he records his thanks for deliverance from Israel, he proceeds to record the recovery of various Moabite towns taken by Omri. Most of the places mentioned are already familiar from their occurrence in the descriptions of the territory on the east side of Jordan, contained in the Old Testament, and they are also mentioned in Isaiah's lament over Moab: "He is gone up to Bayith and to

[1] 1 Kings iii. 4, 5.

Dibon, the high places, to weep. Moab shall howl over Nebo and over Medeba."[1] Nebo and Medeba are named on the Moabite stone. Other Biblical names mentioned on the stone are Kirjathaim and Horonaim.[2] In regard to the latter Mesha narrates how Chemosh bade him go down and fight against Horonaim. The language in which the inscription is written differs only dialectically from the Hebrew and Phœnician; while the script is virtually identical with the old Hebrew script found on the Hebrew ostraka in Samaria.

After the reign of Ahab, Benhadad II was assassinated by Hazael, who usurped the throne of Damascus. Israel being baulked in the direction of Moab, Jehoram eagerly seized the opportunity of recovering Ramoth Gilead, and summoned to his aid his kinsman and vassal, Ahaziah, king of Judah.[3] At first the attack seemed successful, and the city was captured, although Jehoram was wounded in the battle, and he returned to Jezreel to be cured, leaving a garrison at Ramoth Gilead, among the officers of which was Jehu. The garrison accepted the latter as their king, and he at once set out, driving furiously, to Jezreel, where

[1] Isa. xv. 2.
[2] Jer. xlviii. 1; Isa. xv. 5.
[3] 2 Kings viii. 28.

The "Black Obelisk," inscribed with an account of the campaigns of Shalmaneser II., king of Assyria from B.C. 860 to 825. The sculptured scenes illustrate the text, and among the vanquished princes is "Jehu, the son of Omri."

he killed both Jehoram and Ahaziah, and established himself in the kingdom.[1]

Now comes the opportunity of Shalmaneser II of Assyria. Syria and Israel were weakened by renewed wars, their new kings, Hazael and Jehu, were scarcely established on their thrones. So in 842 B.C., Shalmaneser marched south and met Hazael on the slopes of Hermon; he defeated him and drove him back to Damascus.

The record of the submission of Hazael to Assyria is to be found on Shalmaneser's famous obelisk, which was erected in the central building at Nimrod, which also bears besides the inscription a pictorial representation of tribute brought by various tribes or countries. In the long inscription round the top and base of the obelisk we read that the king of Assyria captured 1,121 chariots, 470 war horses, and the entire camp of Hazael. The second series of reliefs gives us a representation of Jehu, rendering homage and bringing tribute to his suzerain overlord, the king of Assyria.

After the reigns of Shalmaneser II's immediate successors, the power of Assyria declined, and it was not until the reign of Tiglath Pileser III, 745 B.C.,

[1] 2 Kings ix. 1–13.

that she began to recover her former position. In the Bible he is spoken of as Pul,[1] and is also mentioned by this name in some Babylonian inscriptions. Pul means a wild animal; but evidently, on commencing to rule, he took the name of Tiglath Pileser, the name of the Assyrians' greatest warrior king, who had extended the power of Nineveh to regions where it had never been felt before or since. So the name was an earnest to Assyrians of renewed youth, renewed glory, and renewed empire.

A general alarm now spread over all the lands of Syria and Palestine. Jeroboam II of Israel had lately died, and his death was the signal for anarchy. His son Zachariah was murdered by Shallum, and he in his turn was murdered by Menahem.[2] This anarchy seemed to have given opportunity to the aged Uzziah of Judah to create for a time an overlordship of Palestine and Syria. For some unknown reason we are told but little of Uzziah in the book of Kings, excepting that he became a leper; but in the Chronicles we find him actually as a warrior against the Philistines and Arabs.[3] This is corroborated by an Assyrian inscription, where he appears as a fomenter of resistance to Assyria; he is called "Azariyau of Yaudi"

[1] 2 Kings xv. 19. [2] 2 Kings xv. [3] 2 Chron. xxvi. 6, 7, 8, etc.

(Uzziah of Judah). It also tells how in 739 B.C. Tiglath Pileser was recalled from a campaign in Armenia by the threatening aspect of Uzziah and his allies, and that the king of Syria overthrew the confederates, so Rezin of Damascus, Hiram of Tyre and Menahem of Israel paid tribute to the invader.[1] After the death of Uzziah, Jotham his son reigned, and he was succeeded by Ahaz.

Ahaz, king of Judah, was threatened by the combined forces of Rezin, king of Syria, and Pekah, king of Israel. The allies had already captured Elath, a town of Judah.[2] At this juncture Ahaz consulted with Isaiah as to the future steps to take. The prophet reassured him and bade him have no fear of "the two tails of these smoking firebrands,"[3] but Isaiah's advice was not taken, and Ahaz appealed for help to Tiglath Pileser,[4] who was only too pleased to avail himself of the opportunity of intermeddling with the affairs of Palestine, and invaded Syria and slew Rezin, carrying off the people as captives to Kir: he also took away the tribes of Reuben, Gad and the half tribe of Manasseh, whose territory lay on the east side of the river Jordan.

[1] 2 Kings xv. 19, 20.
[2] 2 Kings xvi. 6.
[3] Isa. vii. 4.
[4] 2 Kings xvi. 7–9.

Here we have the inscription of Tiglath Pileser himself, relating to Rezin and Pekah. Speaking of Rezin, he says: "Like a mouse he entered the great gate of his city, his chiefs I took alive with my hands, forty-five camps of soldiers I collected of his city: his plantations which were without number I cut down. I captured 800 people with their possessions . . . of sixteen districts of the land of Sa-imerisu I destroyed like flood mounds. I overthrew Paqaha (Pekah) their king, and I set Ausia (Hoshea) upon the throne over them. Ten talents of gold . . . talents of silver their tribute I received and brought them to the land of Assyria. Paqaha, all of whose cities I had captured, whose spoil I have carried off; like a hurricane I avenged the land."

The help of Assyria was only purchased by Ahaz's complete acceptance of her suzerainty. Thus it is that on a clay tablet now preserved in the British Museum (K2751), an account is inscribed of Tiglath Pileser's conquest and building operations. Ahaz king of Judah is mentioned as one of the tributary kings.

Tiglath Pileser was succeeded by Shalmaneser IV, who was confronted with a new situation in Palestine. The advance of Tiglath Pileser to the frontier of

Egypt had roused the slumbering power of the Pharaohs. Shabaka (So of the Bible), a Pharaoh of Nubian descent, came into hostile action with Assyria. Ignorant of the power and ferocity of the Assyrian, he no doubt thought his Ethiopian soldiers fully a match for all their legions.

In the year 726 B.C. Hoshea of Israel and the king of Tyre, relying on the promised help of Seve (So), king of Egypt, refused their yearly tribute.[1] Shalmaneser quickly struck at the rebels. Tyre submitted, but the fight with Hoshea was long, from B.C. 724 to 722. Samaria was blockaded and finally besieged. The Bible attributes the capture of Samaria and the carrying away into captivity of its inhabitants to Shalmaneser, because it was he who began and conducted most of the campaign, until his assassination. After his assassination the city of Samaria was taken by Sargon, who carried Israel away to Babylon. We have the following inscription of Sargon himself. "From the beginning of my reign to the 15th of my regnal years, I accomplished the overthrow of the Elamites; I besieged and captured Samerina (Samaria), 27,290 people dwelling in the midst of it I carried off. Fifty chariots I collected among them, and

[1] 2 Kings xvii. 4.

allowed them to have the rest of their goods. My commander-in-chief I placed over them, and imposed upon them the tribute of the former king."

The king of Assyria repeopled Samaria with people from Babylon, Cuthah, Ava, Sepharvaim and Hamath, a mixed horde of Syrian and Babylonian prisoners, who formed the future nation of the Samaritans.[1] The Hebrew chronicler tells us how the new colonists were plagued by lions, and that they came to the conclusion that this was due to the anger of the god of the country who did not approve of their presence.[2] They therefore petitioned Nineveh that an Israelite priest might be sent to teach them the worship of the god of the land so that they might placate him. This was done, and an altar was set up at Bethel that they might learn how to worship Jehovah; howbeit they continued to worship their own deities at the same time, and it was not until much later that the peculiar Samaritan worship of Jehovah became general among them.

Strange as it may seem, until the discovery of the Assyrian inscriptions and their decipherment nothing was known of Sargon outside of the Old Testament. Scholars took the name of Sargon in Isaiah xx. 1 as

[1] 2 Kings xvii. 24. [2] 2 Kings xvii. 25–29.

another name of Shalmaneser, but here again archæology confirms the Biblical story.

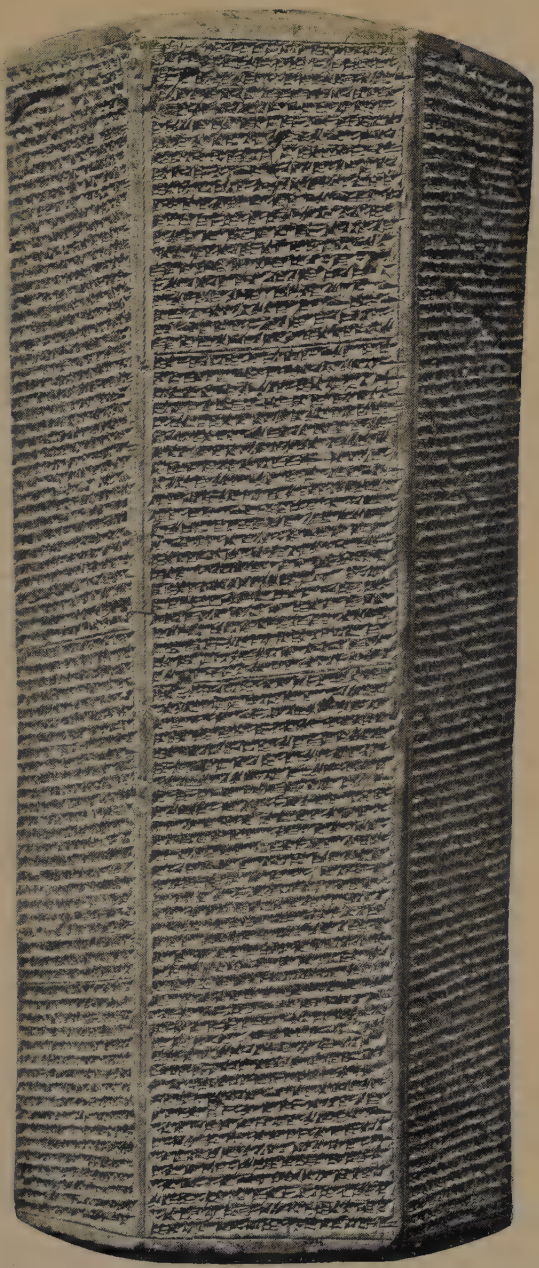
We have not only the discovery of Sargon's inscriptions but also his temples and palaces; for—in the midst of his wars, he had found time to be one of the greatest builders that Assyria had known. Not content with the old palace of Calah, and the temples of Nineveh, he erected at a spot a short distance north of Nineveh (now known as Khorsabad) his great royal city of Dur-shar-rukin (city of Sargon), which was excavated by Botta, whose many trophies are now in the Louvre in Paris. The palace of Khorsabad, with its endless sculptured corridors, surrounds a central temple of enormous extent, and occupied many years in building. In B.C. 707 Sargon, on his return from Babylon, took possession of his new abode, and the images of the gods were solemnly inducted into their temples. Sargon lived at Khorsabad for two years only. In B.C. 705 he died, probably by the hand of an assassin, and was succeeded by his son, Sennacherib.

Sennacherib had already had some experience as a ruler, having been the representative of his father in Armenia, having to report the doings of the generals there; and perhaps as a governor, but he was not the

man his father was, being of a lower intellectual calibre, less far-seeing, impolitic, restless and erratic in his movements. He chronicled his deeds each year, inscribing them on clay cylinders to be kept in the royal library. He raised a great foe to Assyria in Elam, and estranged the priest and people of Babylon.

At the beginning of his reign Merodach Baladan rebelled against him. Then Sennacherib turned to the west; he found Luli of Sidon had imposed his authority upon Phœnicia, and Hezekiah, king of Judah, with the help of Shabaka, king of Egypt, had subdued Philistia.[1] The following is the inscription of Sennacherib about his own campaign. "In my third expedition, I went to the land of Hatti. Luli, king of Sidon, fear of the glory of my dominion, struck him, and he fled to Cyprus . . . kings of the land of Amoria brought numerous treasures and kissed my feet; and Sidqu (Zedekiah) of Askelon, who was not submissive to my yoke, himself, his wife, his sons, his daughters I removed and brought to the land of Assur. . . . As for Hazaqiau (Hezekiah) of the land of the Yaudaa (Jews) who had not submitted to my yoke, forty-six of his strong cities and fortresses and

[1] 2 Kings xviii. 8.



Baked clay cylinder of Sennacherib, king of Assyria from B.C. 705 to 681, inscribed with an account of his invasion of Palestine and the siege of Jerusalem in the reign of Hezekiah, king of Judah.

small towns which were around them, with overthrowing by battering rams advance of towers I besieged." The battering rams were worked within movable towers and advanced up artificial mounds or banks. Numerous sculptures of this king have been found in the palace at Nimrud, showing these rams, towers and mounds as used by him against these cities.

This picture vividly recalls the reassuring words addressed by Isaiah to Hezekiah when panic-stricken at the prospect of an imminent attack by Sennacherib. "Therefore thus saith the Lord concerning the king of Assyria: he shall not come into this city nor shoot an arrow there nor come before it with shields nor cast a mound against it."[1] It was probably at this time, in view of the approaching attack of Sennacherib, that Hezekiah constructed a tunnel bringing the water from the Virgin's Spring outside the walls of Jerusalem into the Pool of Siloam within the walls.

The Siloam inscription discovered at Jerusalem in 1880 occupied a niche in the rock some 20 feet from the lower end of a long subterranean aqueduct over 1,700 feet long, which conveyed the water from the Virgin's Pool on the east side of the city, under

[1] Isa. xxxvii. 33.

the Temple Hill to the Pool of Siloam, at the entrance to the Tyropœon. The text is mutilated, but the six remaining lines run thus: "The boring and this has been the method of the boring while yet . . . the pickaxe each to his fellow and while there were still three cubits to . . . the call of one crying out to his fellow for there has been an excess in the rock to the right . . . on the day of boring they hewed this mine, each to meet his fellow, pick to pick, and the waters flowed from the source to the pool for 200 and 1,000 cubits. An hundred cubits has been the height of this rock above this mine." The inscription is written in the old Hebrew characters, which differ but slightly from those found on the Moabite stone and on the Phœnician inscriptions.

Sennacherib, having pitched his camp near Lachish, took that city by assault and received the submission of its inhabitants. This siege of Lachish is corroborated by a large portion of Sennacherib's sculptures, which represent him as being present at the siege and witnessing the procession of prisoners and booty.

While Sennacherib was encamped before Lachish Hezekiah sent a message to him, saying, "I have offended, return from me; that which thou puttest

Sennacherib, king of Assyria from B.C. 705 to 681, seated upon his throne before the city of Lachish, and receiving tribute.

on me I will bear."[1] The king of Assyria appointed him to pay 300 talents of silver, and 30 talents of gold. It appears that, in spite of this, Sennacherib sent an army to besiege Jerusalem, whilst he himself returned to Nineveh.[2] His general—Rabshakeh—sought to terrify the Jews by recounting all the victories of his royal master. Later on he raised the siege because he heard the rumour of the approach of Tirhakah, a younger brother of Shabaka, king of Egypt.

Sennacherib, hearing of his hostile advance, anticipated him, and laid siege to Pelusium, a town on the Egyptian frontier. It was probably here that the disaster recorded in the Bible happened to the army under Rabshakeh. "It came to pass that night that the angel of the Lord went out and smote in the camp of the Assyrians an hundred fourscore and five thousand."[3] This account is corroborated both by Berosus, the Babylonian historian, and by Herodotus the Greek historian.

The work of the former, *The History of the Chaldeans* is only found in fragments in the works of Josephus and Eusebius, and the following quotation is taken from the work of Josephus :—"When Sen-

[1] 2 Kings xviii. 13, etc. [2] 2 Kings xviii. 17.
[3] 2 Kings xix. 36.

nacherib was returning from his Egyptian war to Jerusalem he found his army under Rakshakeh in great danger, for God had sent a pestilential distemper upon his army, and on the first night of the siege 185,000, with the captains and generals, were destroyed. So the king was in great dread and a terrible agony at this calamity; and being in great fear for his whole army he fled with the rest of his forces to his own kingdom, and to his city Nineveh." [1]

The testimony of Herodotus is of importance because he lived only two centuries after the campaign of Sennacherib and had his information while in Egypt. He says that while the army of Sennacherib was at Pelusium "a number of field mice pouring in upon them devoured their quivers and their bow strings, and moreover the handles of their shields, so that on the next day when they fled, bereft of their arms, many of them fell, and to this day a stone statue of this king (of Egypt) stands in the Temple of Vulcan with a mouse in his hand, and an inscription to the following effect, 'Whoever looks on me let him revere the gods.'" [2]

This disaster to the army was known to the Egyp-

[1] Josephus, Book X. chap. 1.

[2] Herodotus, Book II. chap. 141.

tians, only they attributed it to their own gods, and the field mouse which Herodotus noticed in the Temple of Vulcan was probably an hieroglyphic sign meaning pestilence: not knowing the Egyptian hieroglyphic language, he only recorded what he saw, as pictorially representing historical events.

That such a calamity did befall the army is illustrated by the subsequent life of this restless monarch. In his inscriptions he tells us that he only "shut up Hezekiah as a bird in a cage," from which we infer that he was obliged to return from Palestine before he had accomplished his purpose in the taking of Jerusalem. He spent the remaining eight years of his life quietly in Nineveh without any campaign[1] —a very unusual procedure for such a temperament as Sennacherib's, unless compelled by some untoward event. No doubt he busied himself with the rebuilding of Nineveh, which he had transformed during his reign into a mighty capital worthy of the empire, and intended by him to eclipse Babylon. In an inscription he says: "The people of Chaldea, the Aramæans, the Mannai, the men of Kae, the Phœnicians who had not submitted to my yoke I carried away, and set them to forced labour, and they made

[1] 2 Kings xix. 36.

bricks." The great mound on which the royal palace buildings were set, now known as Koyunjik, was enlarged by the diversion of the river Khusar, and the new palace built. The mount of Koyunjik, and that now known by the name of "the Prophet Jonah" whose tomb stands upon it, upon which was situated the imperial armoury, were joined together by a wall. Within the wall plantations and parks of great size were included. The spade brought all these to light in the nineteenth century.

The death of Sennacherib was very tragic, as he was assassinated by two of his sons, Adrammelech and Sharezer. Adrammelech was the Crown Prince, being so regarded until B.C. 694, but after that date he was displaced in his father's affection by his younger brother Esar-haddon. We read in an Assyrian document that Esar-haddon received rich gifts from his father; his name means literally Ashur-the-hero hath established a son, and was given to him at the time when he became Crown Prince. This must have been the cause of Sennacherib's assassination by his two elder sons.

The following is the account of his death given in the Babylonian chronicle: "On the twentieth day of Tebet, Sennacherib king of Assyria, his son killed

him in a revolt . . . month Adar, day 18th Esarhaddon his son sat upon the throne in Assyria." Esarhaddon was viceroy of Babylon at the time of his father's death, whence he came to Nineveh, and succeeded his father on the throne in B.C. 681. He pursued his brothers to Khanigalbat whence after their defeat they fled into Armenia to the court of Rusas II, king of Urartu. He was prudent, and showed great statesmanship in his short reign; he mentioned Manasseh as king of the city of Judah, showing that Manasseh's authority extended no further than Jerusalem.

In B.C. 669 Ashurbanipal began to reign, in whose time Assyria reached the height of her power and the zenith of her fame. He at once proceeded with an Egyptian campaign and received a great contingent from the subject races in Syria and a small force from Manasseh. Tirhakah king of Egypt was defeated and Memphis taken.

Next he turned his vengeance upon Syrian chieftains, amongst others upon the Arabs of the Hauran, or "dwellers in the tents of Kedar," and the Nebataens. Ashurbanipal carried off the king of Hauran and his wife Adiya, and his ally, the king of Kedar, treating them literally as dogs, chaining them in

kennels like watchdogs before his palace door. We read of Manasseh in this reign being carried to Babylon in chains;[1] perhaps he was taken there as an object lesson of what happened to the foes of Assyria!

With the death of Ashurbanipal the power of Assyria waned, and eventually vanished. The terrible succession of warlords, beginning with Tiglath Pileser IV, broke the back of the nation. Incessant demands for more men and more blood from their own people meant speedy exhaustion, even to the hardy Assyrians. So the Medes, under their king Kyaxares, and his confederated tribes (a mixed horde of Scythians, Kimmerians in Armenia and their allies,. the Babylonians) were fast gathering behind the Judi-Dagh like vultures awaiting the last moment of their victim.

Just less than a century before, Rabshakeh had jeered at Hezekiah, in the hearing of the people on the wall; now his successors were flying away like the locusts! So the prophet Nahum prophetically blazed forth in splendid poetry the good news of the fall of the arch-enemy of Jehovah and of Judah. "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O

[1] 2 Chron. xxxiii. 11.

A Chained Prisoner.

Judah, keep thy solemn feasts . . . for the wicked shall no more pass through thee: he is utterly cut off." [1]

The circumstances of the fall of Nineveh bear out precisely the prophecies of Nahum. Nineveh was besieged for a long time before it fell—Diodorus Siculus states that the final assault was made when the besieged soldiers were drunk with wine, thus fulfilling the statement, "While drenched as it were in their drink they shall be devoured as stubble." [2] Discoveries of the frescoes at Nineveh show us that the shields of the soldiers were blue and yellow, but the terrible carnage had covered them with blood. "The shield of his mighty men is made red." [3]

Water was an element used in the destruction of the city. From excavation by Layard we find that the inner of the four walls protecting the city on the south-east side had been destroyed by flood, where the river Khoser comes through, and it is supposed by some that its sluices were opened by the enemy. "The gates of the rivers shall be opened and . . . Nineveh is of old like a pool of water." [4]

Fire also played a part in the fall of Nineveh. It

[1] Nahum i. 15.
[2] Nahum i. 10, R.V.
[3] Nahum ii. 3.
[4] Nahum ii. 6, 8.

is said that the gateway of the northern wall of Koyunjik has been destroyed by fire. The palace of Sargon, discovered some time ago, seems to have similarly suffered; and also the reigning monarch gathered his wives, nobles, courtiers, and family together, and likewise perished in the flames. "The fire shall devour thy bars. There shall fire devour thee."[1]

The destruction of Nineveh was complete, it was never restored or rebuilt. "What do ye imagine against the Lord? He will make an utter end; affliction shall not rise up the second time."[2] "Thy people is scattered upon the mountains, and no man gathereth them. There is no healing of thy bruise."[3] The sculpture shows that the magnificent description of the warlike attack given by Nahum is correct in every particular.[4]

Nineveh—that great city, after slumbering under the dust of Mesopotamia 2,500 years, has once again seen the light, being brought thereto by the spade of the excavators, Layard, Botta, Rassam, and others. Many scholars in speaking of Nineveh include Calah in the south and Khorsabad in the north, which we

[1] Nahum iii. 13, 15.
[2] Nahum i. 8, 9.
[3] Nahum iii. 18, 19.
[4] Nahum iii. 1–3.

might describe nowadays as suburban towns. This view is in harmony with the first reference to Nineveh in Genesis: "Out of that land (Babylon) went forth Asshur and builded Nineveh and the city Rehoboth and Calah and Resen between Nineveh and Calah, the same is a great city."[1] The distance from Calah to Khorsabad is thirty miles. A day's journey in the East on foot is about ten miles when there are women and children in the caravan. "Now Nineveh was an exceeding great city of three days' journey."[2]

Judging from the excavations all these cities were walled cities. Even at the present time some of these walls are found 50 feet high and 50 feet thick! The north wall of Nineveh, excavated by Layard, is flanked with winged bulls.

Nineveh proper had four walls and three moats. The circuit of the inner wall was eight miles. The walls of Sennacherib at Koyunjik were double, each with a name. The first one was "the wall whose splendour overthrows the enemy"; the second "the wall that terrifies the foe." Within these walls the most prominent buildings were the palaces. These palaces were built on artificial platforms about 50 feet high, and were of magnificent and imposing aspect.

[1] Gen. x. 11. [2] Jonah iii. 3.

The palace at Khorsabad had a temple tower similar to that well-known Tower of Babel, with stages of different colours, traces of which still remain. The interiors of these palaces were most magnificent, with numerous spacious halls, rooms, and passages; walls from 9 to 16 feet thick, to modify the cold of the winter and the heat of the summer, wainscoted with large alabaster slabs, sculptured with relief, illustrating battle scenes, the chase, and in one place the king, listening to singers and musicians. The floor consisted of inscribed alabaster slabs, or large flat kiln-burned bricks. In the case of the floor of the palace of Ashurbanipal the slabs were richly sculptured with carpet-like designs; the doorways and passages were flanked with large human-headed bulls and lions.

These palaces, so enormously elevated, and so richly decorated within and without, might suggest to us nowadays only barbaric splendours. Yet their grandeur and beauty has not been excelled by any ancient or modern building. Indeed, to a stranger, journeying from Calah to Khorsabad, the sight of Nineveh must have been most imposing, with its walled enclosures, palaces, towers, spacious parks (some stocked with wild animals for the chase and

Colossal winged and human-headed bull and mythological being, from a doorway in the palace of Sargon, king of Assyria from B.C. 722 to 705, at Dûr-Sharrukîn (Khorsabad).

sport), and long avenues of sculptured monuments. Such splendour no other ancient country could show; even Babylon could not equal it.

On the Fall of Nineveh the Assyrian kingdom was divided between the Medes and Babylonians, and Palestine naturally fell to the latter nation.

For centuries Babylon had been of no account as a power, having been eclipsed by the younger nation of Assyria. At one time we read of a king of Babylon, Merodach Baladan, sending a present to Hezekiah, and letters inquiring after his health.[1] In this he was actuated, not by politeness, but by a desire to form an alliance with him against Sennacherib of Assyria. Hezekiah was much flattered, and took the envoy round about and showed him all his treasures. For this he was reproved by the prophet Isaiah, who said: "Hear the word of the Lord: Behold, the days come that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon . . . and thy sons shall they take away."[2] We read that in fulfilment of this prophecy Manasseh, Jehoiakim, Jehoiachin, and Zedekiah, descendants of Hezekiah, were each carried captive to Babylon.

[1] Isa. xxxix. 1. [2] 2 Kings xx. 16–18.

Jehoiachin, king of Judah, paid him a yearly tribute. But later on, instigated by Pharaoh Necho, he refused to do so any more, despite the vigorous warning of the prophet Jeremiah.[1] Here followed *the first captivity of Judah*, in 596 B.C.

Nebuchadnezzar returned to Babylon and busied himself with repairing and building temples there. At this time he constructed the Hanging Gardens, one of the seven wonders of the ancient world. These were formed to represent mountain scenery, and were made to please his Median wife, who was used to a mountainous district.

Hophrah, king of Egypt, mistook this long stay of Nebuchadnezzar in Babylon for a sign of weakness, and set out to war in Palestine. Phœnicia was his base; Zedekiah, relying upon his energy and promises, entered into an alliance with him, and refused tribute to Babylon, although warned by Jeremiah not to trust in Egypt.[2] Nebuchadnezzar appeared on the north of Syria, and had his headquarters at Riblah. He eventually laid siege to Jerusalem, and Josephus tells us that Hophrah came through Negeb (south part of Palestine) to relieve Jerusalem, but was compelled to retreat, and Jeru-

[1] Jer. ii. 18, 36; xxvii.; xxviii. [2] Jer. xxxvii.

salem fell.[1] Zedekiah was taken to Riblah, his sons slain, and his eyes put out, and with the bulk of the Jews was carried to Babylon.

Only a remnant of the poorest Jews was left behind, and Gedaliah was appointed governor over them; he was murdered by the malcontents, who with all the remaining people there, fled to Egypt for fear of the Babylonians, taking Jeremiah with them. They settled at "Tahpanhes," or the Greek "Daphnai," which at this time became a very important place; it was a garrison town for Greek and Ionian soldiers and their families, who were settled there in the year 664 B.C. by Pharaoh Psammetichus I, to guard the eastern frontier from Babylon.

This part was excavated by Professor F. Petrie, who found the remains of a fort, which must have been the king's residence, and which is still known under the name of the "palace of the Jew's daughter." There are many other signs of the occupation of this locality by the Jews. It was here that Jeremiah took great stones and hid them in the clay at the entry of Pharaoh's house.[2] A few years ago Professor F. Petrie found the fort, or king's palace, with a pavement in the front, which corresponded

[1] Josephus, x. 10. [2] Jer. xliii.

exactly with Jeremiah's description; and he further informs us that in the year 570 B.C. the Greek colonists were expelled from Egypt, excepting from one treaty port.

This weakened its northern frontier, and Nebuchadnezzar swept down upon it. We have his inscription left near the Suez Canal, the neighbourhood of Tahpanhes. He probably occupied the fortress, and pitched his royal pavilion upon the brick pavement, so fulfilling the prophecy of Jeremiah: "I will send and take Nebuchadnezzar, king of Babylon, my servant, and will set his throne upon these stones that I have hid, and he shall spread his royal pavilion over them."[1]

The life of this new Babylonian kingdom was not a long one, for its power began to wane as soon as Nebuchadnezzar died.

Nabonidus, according to Herodotus, was the son of Nebuchadnezzar and Nitocris, and succeeded his father.[2] He was one of the most intelligent men of his time in Babylon, and must be regarded as the first archæologist. Whenever repairing a temple, he always digged to its foundations in search of ancient records and inscriptions. It was the custom

[1] Jer. xliii. 10. [2] Herodotus, Book I. 185–188.

in the olden days to place any valuable records under the foundations of religious buildings. We may remember that the Book of the Law was found whilst repairing the Temple at Jerusalem in the time of Josiah.[1] The rationalistic Higher Critics regard this as a forgery on the part of the high-priest Hilkiah, and say that there existed no book of Moses before, but that Hilkiah and his accomplices had written it, and then he pretended that he had found it, and that it was the work of Moses!

To return to Nabonidus. He was often successful in his researches after old records; and his cylinder inscriptions are most valuable as aids to ancient history. But his archæological hobby did not please the priesthood, for they regarded the digging of the temple foundations as sacrilege. His museum at Babylon was filled with old gods and images (the household gods of the people). So that not only was the priesthood estranged from Nabonidus, but also the people were desponding and dissatisfied, as they were deprived of the protection of their household gods. So the writing on the wall was clear; he was found wanting.

This condition of affairs laid Babylon open to the

[1] 2 Chron. xxxiv. 10–15.

invasion of Cyrus. Cyrus, according to the books of Daniel and Chronicles, was a Persian. One of his predecessors, Teispes, was the king of Anshan, who had ruled two centuries before in Elam. And probably in the time of Cyrus both Elam and Media were included in his kingdom.

When Cyrus invaded Babylonia, Nabonidus was at Seppar and fled to Borsippa ; and this latter place being taken by the Persians he was made a prisoner. Berosus, the Babylonian historian, says that he was well treated by the Persians, and he was given the district of Carmania, there to spend the rest of his life.

Borsippa fell before Cyrus in the month of October ; but although he laid siege to Babylon, it was not taken before the following March. During that time the ruler in Babylon was Belshazzar, according to the book of Daniel.[1] But until recent times secular history knew nothing of the name of Belshazzar. The Higher Critics looked upon his name as a bit of the Apocrypha, or as part of a romance. The spade of the excavators brings up this unknown Belshazzar. Some years ago an inscription was found in Ur, in the foundation of the temple of the Moon, the con-

[1] Daniel.

cluding lines of which run as follows: "As for me, Nabonidus, king of Babylon, from sin against thy great divinity, save me; and as for Belshazzar, the eldest son, the offspring of my heart, the fear of thy great divinity cause thou to exist in his heart . . . and let him be satisfied with fulness of life."

From the above inscription we see that Belshazzar was the crown prince, and that he would naturally take the head of the government in Babylon after his father's capture. In the Babylonian tongue the word king may imply simply a ruler. Daniel is made the third ruler in the kingdom by Belshazzar,[1] because Nabonidus was still living, and was the first ruler, Belshazzar, his son, was second, and Daniel third.

While Belshazzar was in Babylon, feasting his lords, Babylon was taken, and the Babylonian record says: "On the night of the 11th of Marcheswan, Gobryas [Darius] descended against . . . and the king's son died." This is in accord with the Scriptural account.[2] Gobyras (Darius) entered Babylon without any opposition, and was welcomed by the populace as a great liberator. He was called king, but he only acted as governor until the arrival of Cyrus.

[1] Dan. v. 29. [2] Dan. v. 30.

lem under Zerubbabel and Sheshbazzar, carrying with them the vessels of the house of the Lord which Nebuchadnezzar had brought forth out of Jerusalem, and which Cyrus now restored to Sheshbazzar. This was the first restoration, 536 B.C.

In 458 B.C. the expedition of Ezra took place. When he reached Jerusalem he found the people living in apostasy; they had broken the commandments of the Law of Moses, and had been living like the heathen nations around them, and had intermarried with them. The work of Ezra was rather a religious *reformation of the people* than a rebuilding of the walls of Jerusalem; and for this work he was well qualified: first by his piety: "For Ezra had prepared his heart to seek the law of the Lord, and to do it"; secondly, by his learning: "Ezra . . . was a ready scribe in the Law of Moses." [1]

He began his reformation by appealing to this Law. Higher Critics would have us believe that the Law of Moses, especially Leviticus, and a great part of Exodus and Numbers, did not exist before the time of the Exile, but that it was probably written by Ezra himself and put before the people as the Law of Moses. It is difficult to believe that Ezra, with his strong

[1] Ezra vii. 10, 6.

religious piety, would be guilty of such a forgery. If not the work of Moses, why did he claim it to be such? Would he not rather have given it to the people as a Divine revelation to himself? The authority of Moses must have been known to the Jews, although perhaps but imperfectly.

Those who ascribe the authorship of the above books to Ezra show ignorance of the characteristics of the Jews. Is it possible for so proverbially stiff-necked and conservative a people as the Jews to accept readily a book supposed to have been written by Moses, without ever having heard of, or known, it before, or to go so far as to give up their Gentile wives, after having showed the greatest sorrow and contrition for their disobedience?[1]

We now want to see if Archæology has anything to say on this point. A few years ago some papyri were discovered in the ruins at Elephantinê, in the south of Egypt. These were the work of a Jewish colony which had been living there; reference to which has been made by some of the Prophets. "The word that came to Jeremiah concerning all the Jews that dwell in the land of Egypt . . . at Migdol, . . . Tahpanhes, . . . Noph . . . and in the country of

[1] Ezra x.

Pathros."[1] Migdol was a fortress in the north-east of Egypt. Tahpanhes was near the Suez Canal. Noph (in the Septuagint and Vulgate, Memphis), near the present site of Cairo. *Pathros* is the Egyptian P-to-res, or "southern country," where Elephantinê was situated.

This colony of Jews was also mentioned by Hosea,[2] and Isaiah, eferring to the Jews in Egypt, said: "Five cities in the land of Egypt speak the language of Canaan. In that day shall there be an altar to the Lord in the midst of the land of Egypt."[3] Hosea and Isaiah wrote their prophecies in the reigns of Jotham, Ahaz, and Hezekiah, and therefore the colony at Elephantinê must have been there in their time—some centuries before the time of Ezra.

These colonists at Elephantinê had settled there with their families, and were divided under six standards. This organization was exactly similar to that of the Tribes in the Desert; then the tribes pitched by their standards with the ensigns of their father's house, and there was a prince for each tribe.[4] They were actually practising what is contained in Numbers *a long* time before Ezra! Again, these colonists had a temple in Elephantinê!

[1] Jer. xliv. 1. [2] Hosea ix. 6.
[3] Isa. xix. 18, 19. [4] Num. ii., iii.

There is a letter written by these colonists to Bagoas, the Persian governor of Judea, who was a successor of Nehemiah in that office. In the letter they say they had a temple, and that the building was large and even costly, the five doors are spoken of, the posts of which were of stone. The roof was made of cedar wood. The gold and silver vessels deposited in the temple resembled those in the Temple of Jerusalem. This temple was dedicated to Jehovah, and was built, in their words: "In the times of the kings of Egypt," which is an Egyptian formula, and stands for "long ago." Therefore this temple was built before the Persian rule; it was destroyed by the Persian governor in Egypt, at the instigation of the Egyptian priests. The colonists were now writing to Bagoas to have the temple rebuilt.

They had also the three principal Jewish sacrifices—named in words identical with those described in the Book of Leviticus—Meal Offerings, Incense, Burnt Offerings. These sacrifices were conducted, as in Leviticus, by the priests. Besides these three great sacrifices we discover from another letter that they kept the Feast of the Passover; and because the absence of a temple prevented the keeping of these feasts they describe their feelings in the fol-

lowing words: "Therefore since the month Tammuz of the fourteenth year of King Darius until the present day we wear mourning clothes, we fast, our wives are like widows, we do not anoint ourselves with oil, nor do we drink wine, because we have not brought unto the temple meal offerings, incense, and burnt offerings."

All this shows us that Elephantinê Jews had their temple, in the time of the Egyptian Pharaohs, and observed the Mosaic Law as regards sacrifices and priests a long time before Ezra lived. Neither were these *novel* practices, for the people were deeply affected at their inability to keep the old Mosaic Law. So the Law of Moses must have existed a long time before Ezra lived, therefore the assumption of the Higher Critics has no foundation in fact!

THE CHRONOLOGY OF THE OLD TESTAMENT

ONE of the numerous problems which exercise the mind of the Bible student is the reconciliation of Old Testament chronology, especially that of the Book of Genesis, with the supposed computation of the Antiquity of Man. It is argued that the period of 2,000 years (approx.) allowed by the Bible between Adam and Abraham, is far too short for the development of the supposed ancient civilizations of Babylon and Egypt.

In the first place it is not quite certain that the Bible does allow only 2,000 years; many conservative writers are reluctant to endorse the marginal dating of the Authorized Version by Archbishop Ussher.

The three oldest versions of the Old Testament each differ in their chronology.

The Hebrew gives between Adam and Abraham	1,946 years
The Samaritan Version gives between Adam and Abraham	2,247 years
The Septuagint gives between Adam and Abraham	3,412 years

Also, the early chronology of Egypt and Babylon are equally uncertain. Egypt never had any recorded

chronology by which any date of her earlier civilization could be fixed; the only work of the kind is Manetho's list of Egyptian kings, written about 270 B.C.

Fragments only of this history remain to us, preserved in the works of Africanus and Eusebius in the third and fourth centuries A.D.: we find a list of 561 Egyptian kings, who reigned 5,524 years, and another list of 361 Egyptian kings, who reigned 4,480 years. Here there is nothing definite which could be used as a historical test for the dates in Genesis, for there is a difference of 1,000 years between the two lists!

Again, take the date assigned to Menes, the first king of the First Egyptian Dynasty, by our modern distinguished Egyptologists.

Mariette	5004 B.C.
Flinders Petrie	4777 B.C.
Dr. Brugsch	4400 B.C.
Dr. Lepsius	3893 B.C.
Breasted	3400 B.C.
Sir Gardner Wilkinson	2691 B.C.

Here there is a discrepancy of 2,300 years between the earliest and latest dates.

When we return to Babylon and Assyria, the same vagueness confronts us. Berosus, the historian, wrote in Greek, 260 B.C.; fragments only of his work are extant now in the works of Josephus and Eusebius,

but they give us the date for the civilization of Babylon 36,000 years!

But Ctesias, a Greek, a native of Caria, Asia Minor, and a physician to Artaxerxes, in 484 B.C. wrote the history of Persia and Assyria in twenty-three books, called "Persica," and placed the beginning of Assyrian civilization at 2200 B.C. We have, thus, an abysmal gulf between the dates of Ctesias and Berosus.

Noted Assyriologists assign the following various dates for Assyrian civilization :—

Oppert	2506 B.C.
Sayce	2478 B.C.
Hommel	2223 B.C.
Niebuhr	2193 B.C.

We must gather from the above that the chronology of Egypt and Assyria, before the time of Abraham, is purely conjectural, and cannot reasonably be used to test that of Genesis.

From the time of Abraham onward we have a more certain chronology, aided by archæological discoveries. It is interesting to note that these discoveries harmonize with the dates given in the Hebrew text.

Taking Hammurabi to be the Amraphel referred to in Genesis xiv., the Biblical data fit in approximately with all the chronology of recent discoveries.

Professor Schrader first identified Amraphel with

Hammurabi, fixed his date at 2100 B.C., and Professor Delitzsch corroborated it. Colonel Conder places the date of Hammurabi at 2139.

The inscriptions of Nabonidus, the last king of Babylon (Belshazzar, his son, excepted), speaking of the date of Burna-burias, a king of Babylon, says he lived B.C. 1140, 700 years *after Hammurabi*, thus bringing the latter's date to 2140 B.C.

This is further supported by an inscription of Ashur-bani-pal, king of Assyria, which gives 2250 B.C. as the time of Kudur-Nankhundi, the supposed grandfather of Chedorlaomer, and a contemporary of Hammurabi.

So, approximately, we may put the date of Hammurabi at 2140.

We know that Abraham was in Palestine during the life of Hammurabi (Amraphel), because he was there at the battle of the kings in the vale of Siddim, which probably took place some years after Hammurabi's accession to the throne, and coincided with the earlier years of the sojourn of Abraham and Lot in that land.

We may, therefore, place the approximate date of his entrance into Palestine at 2129 B.C. He and his descendants remained there for 215 years; and descended into Egypt 1914 B.C.

Israel sojourned in Egypt about 430 years, and that gives us the Exodus as taking place in 1484 B.C.[1] From the Exodus to the building of Solomon's Temple 480 years elapsed, i.e. 1004 B.C.[2]

Allowing forty years for the wanderings in the Wilderness, the date of the conquest of Palestine is 1444 B.C.

This synchronizes with the Tel-el-Amarna Tablets, which noticed that the Habrai (Hebrews) were invading Palestine.[3]

Other Biblical data are more or less approximately confirmed by archæological discoveries. The Monolith of Shalmaneser II mentions that Ahab sent a detachment to fight in the Battle of Karkar, 854 B.C.

B.C. 842. The Black Obelisk of Shalmaneser II records that "Jehu son of Omri" (successor) paid tribute.

B.C. 742. Tiglath Pileser refers to Azariah of Judah.

B.C. 738. ,, ,, records Menahem of Israel paid tribute.

B.C. 734. Tiglath Pileser records that he placed Ausi (Hoshea) on the throne of Israel after the defeat and death of Pekah.

B.C. 722. Sargon mentions Fall of Samaria and the carrying away of its inhabitants.

B.C. 701. "Hezekiah the Jew" is mentioned in the Taylor-cylinder, which records the campaign of Sennacherib.

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[1] Exod. xii. 40; Acts vii. 6; Gen. xv. 16.

[2] 1 Kings vi. 1. [3] p. 117.

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Politeyan, Jacob.

Biblical discoveries in Egypt, Palestine and Mesc
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Rev. Canon R. B. Girdlestone, M. A. Lonc
Elliot Stock, 1915.

x, 194 p. plates, map. 22½cm.

Bibliography: p. 185–186.
The substance of this work was given in a course of lectures in r
centers, and also at the L. J. S. summer school at Swanwick in 1914.
Pref. to 1st ed.

1. Bible — Antiq. 2. Egypt — Antiq. 3. Palestine — Antiq. 4. Mes
tamia—Antiq. I. Title.

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